THE PACIFIC

A religious and family paper

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Moore Mr Geo 1622 400 Edwards

Auld Lang Syne.

'T singeth low in every heart,
We hear it each and all—
A song of those who answer not,
However we may call.
They throng the silence of the breast,
We see them as of yore—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up
When these have laid it down;
They brightened all the joy of life,
They softened every frown;
But oh! 't is good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more!

More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where God is not—
On any sea or shore;
Whate'er betides, Thy love abides—
Our God forevermore.

—*John White Chadwick.*

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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, May 23, 1901.

The Measure.

Measure thy life by loss instead of gain;
Not by the wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.
—Harriet King.

In the pulpit of an Oakland church last Sunday, in which there was a congregation of more than a hundred, the preacher said: "I wish there were more men here this morning. There are only fifteen present." And then he added: "It is sometimes said that there will not be enough men in heaven to sing bass." Ex-Governor John P. St. John is quoted as saying: "I made a speech not long ago to an audience of one thousand people composed of 991 men and 9 women. It was inside a penitentiary. The next week I attended a prayer-meeting where there were 51 women and 5 men. I could not help thinking if we should put the two meetings together and compare them what the lesson would be." Some one commenting on this, says that it may be that the conditions at the prayer-meeting hint at the true explanation of the disproportion in attendance at the one in the penitentiary. They more than hint at it. They plainly account for it. Men cannot neglect the means of grace and fail to lose in good characteristics There is many a man in the penitentiary today who would not be there if he had gone to the sanctuary as mother and sister and wife went. There is a restraining influence there which none can safely disregard. Now and then there has been an arrant hypocrite who made church attendance and religious profession simply a cloak for his wickedness, but usually the men who have gone to the penitentiary as church members have been those who neglected the privileges of the sanctuary. "And he was a church member, too!" cried the world, when a young man was sent up to San Quentin a few years ago from a California county. And so he was, but his pastor knew that he had been to church and prayer-meeting only twice during the many months previous to the weeks when his heinous offences were committed.

Too much emphasis cannot be laid upon the fact that largely the success in the evangelical meetings held a few weeks ago in England was among those who had had Christian teaching in the home and in the Sunday-school. These were the persons who were reached and brought to a confession of Christ. The great outside element was but little influenced in that direction. It is also an undisputed fact that whatever success the Methodist Church in this country has had in its effort for upbuilding during the past winter has been through the un-Methodistic method of excluding revivals and taking up personal work, and in a larger manner than ever before working among the Sunday-school scholars and the attendants of the young people's meetings. There have been ingatherings in considerable numbers all over the country, but there has been nowhere the stirring of any great revival meetings such as were frequent some years ago. We are not of those who deprecate this change in method. We believe that the new will, in a few years, be found to give larger results than the old. The trouble now is that many ministers and churches are not working either method. They are not leading men and women one by one to a decision for Christ by means of the regular pulpit ministrations and personal work; they are not seeking to do this—the personal work—but are busied otherwise, and all the while all lamenting that the revival is losing its power. Well, if it is not divinely ordered that it shall give way to a better method, there is a way to restore it to its old place of influence. And plainly, it is the bounden duty of men who will not work the other method to adhere to that. That is a poor kind of a church in which people are not in one way or another brought to an acceptance of Christ. The world's need is as great as ever, and Christ is no less loving than of old.

In his address at the seventy-fifth anniversary exercises of the Congregational Home Missionary Society Secretary Clark said: "The Congregational Home Missionary Society believes in the claims of interdenominational comity, and has sought steadfastly to illustrate them in its practice." The records show that seventy-five percent of the churches established by the Society were in places where there were no Presbyterian, Baptist, Methodist, Reformed or Episcopal churches or missions, and that the other twenty-five percent were in places in which there was an urgent present demand or good promise of such development as would in the near fu-

ture make unquestioned room for the church. Of course, in these latter cases the outcome was not always according to promise. We recall now one rapidly growing town in Washington, a dozen years ago, in which Mr. Moody urged the organization of a Congregational church. Within less than fourteen months after its organization it had more than a hundred members and was self-supporting. Today it has six or eight members, and awaits better days before inaugurating services, which were discontinued some time ago. Our familiarity with the Home Missionary work on this Coast since 1888 enables us to say that the working rule of the Society, "Never to plant a Congregational church on ground that is occupied, in the true sense of the word, by any other Christian denomination," has been steadfastly followed. And Congregationalists have not only practiced this rule themselves, but they have been influential in bringing others to practice it. But there is room yet for some big strides toward interdenominational comity on the part of some. Everywhere the motto should be, "The kingdom first, the denomination second." Anything else puts the church to shame.

A Strange Charge.

That is a strange charge which Mr. Frederick Harrison brings against evangelical Christianity. Speaking recently in Chicago, before the Society of Ethical Culture, on the Ethics of Science and the Ethics of Religion, he said: "The whole orthodox religious scheme of today is one of supreme selfishness, and few rational Christians really adhere to it. All theologies are selfish and they appeal to the selfishness in man. * * * The thought is always that a man should go to all ends to save his own soul: there is no admonition to save his neighbor's soul."

Mr. Harrison in these statements disregards both the teachings of Jesus and the lives of thousands of his disciples. Jesus himself had glory with the Father before the world was. And he emptied himself, came to earth in the form of a servant, became obedient unto the death of the cross. It was for this reason, said the Apostle Paul, that God highly exalted him and gave him the name which is above every name. And the Apostle says, "Let this mind be in you which was in Christ Jesus." That mind, that spirit of service, was in Paul. It sent him in chains to Rome, and it constrained him to abide there in chains, that he might send the gospel of Christ out along the great military and commercial highways to the very ends of the earth. It led him and other disciples and apostles to give their lives unreservedly to the gospel ministry, and for years, until they died the martyr's death, to manifest an altruism such as the world had never seen. And never, since that day when the Master said, "Go ye and disciple all nations," has this spirit been absent from the world. Men and women have not counted their lives dear if they might win Christ and be found in him. To this end they have sacrificed largely all to which the earthly nature clings, and have gone out into the needy places of earth to bring souls to a saving knowledge of God. To call this selfishness is to call Christ and God selfish. There was something in the great heart of God which led to earth his beloved Son, who, for the joy that was set before him, endured the cross. Selfish? It must have been, if Martyn, and Judson, and Moffatt, and Livingstone, and Coan, and Mackay, and Moody and others like them, were selfish.

It was this kind of selfishness during the nineteenth century that planted the gospel in the hearts of men and women in benighted lands all over the world, and made life everywhere under the sun more worth living. The world can stand all the selfishness of that sort that men and women are inclined to put into it. Yes, it can stand it; and under it grow all the while brighter and better and more wholesome.

Against the individual Christian this charge may often be substantiated. The fault is not with the teachings of this religion, but with its practice. Everywhere may be found those who, like Peter on the Mount of Transfiguration, desire to build tabernacles and abide in their high happiness. They forget, seemingly, that the place for the disciple of Christ is not on the Mount of Ease or Enjoyment, but down in this weary work-a-day world, ministering to its needs. It was after Peter had been led down from the mountain that he was brought into those experiences which made him a foundationstone in Christ's kingdom. He was brought to see that sacrifice is the condition or prerequisite of usefulness, and by meeting those conditions he is sending his life on down the centuries in ever-widening waves of beneficence. When, everywhere, professing Christians show by their lives that they realize that it is to such living that Christ calls all, more fruitful days will be ushered in for the kingdom. There is a story by Mr. Moody which illustrates nicely the winning power of unselfish love. A little girl had been trying for a long time to bring her father to church, but unsuccessfully. One day, being very sick, she sent for Mr. Moody, and asked him to preach her funeral sermon if she died. She said: "I have been trying so long to bring father to church and he would not come. But now, I have been thinking that if I die father will not refuse to go to my funeral, and there you can tell him all about Jesus; and, Mr. Moody, I would be willing to die six times over to get him to hear you tell about Jesus." The little one died, but Mr. Moody was sick and could not conduct the funeral. However, a few weeks later a rough-looking man called on him, and announced himself as the father of that little girl. He had heard what she had said to Mr. Moody, and with tears in his eyes he said: "It nearly breaks my heart. Oh, I do want to be a Christian, so that I can meet the dear child again in heaven." Soon he made confession of Christ and led thereafter a consistent Christian life. The influence that brought him to Christ was the loving life of that little daughter who was willing to die for him if only that end might be accomplished.

A United Congregational Church.

The Rev. Dr. Parker's vision of the United Congregational Church, for which he spoke so eloquently at the recent joint meeting of the Congregational and Baptist Unions, in London, involved ultimately the union of those great religious bodies. It was his thought that if they really were determined to effect a union, "some impossibilities would turn out to be little more than needlessly alarming shadows." Referring to their fellowship in that united assembly in London that week, Dr. Parker said: "Today we have taken a great step in the right direction. It is a step that will never be retraced. We have come so far that we must—so, at least, it would seem—go farther, go higher, and find rest and inspiration in the United Congregational Church." As to the matter of baptism he said, "On that matter we may feel ourselves bound clearly and strongly to mark our respective positions."

This matter of baptism is the thing which will longest keep these churches apart. Aside from that there is indeed very little difference. The polity is the same. In doctrine, perhaps, the Baptists are more generally Calvinistic than the Congregationalists are. But, though such union may be delayed, there is no good reason why there should not be a United Congregational Church in Great Britain and, in the near future, such union on the part of the Congregational churches as would make them more efficient and into which might finally come, by mutual concessions, not only the Baptists, but also the Presbyterians. Undoubtedly the best use is not now made of the resources of Congregationalism. There is too much waste. This is true both in England and the United States. As Dr. Parker says: "The question is not, What is a minister or church here or there doing? The question is, What are the 2,866 Congregational ministers in England and Wales doing? What are the 400,000 church members doing? Not only what they are doing, but what, under the encouragement of holy emulation, they might do?"

So here, in our own land, the question is not, What are the first churches in San Francisco, Oakland, Los Angeles, Portland, Tacoma, Seattle and Spokane doing? But it is, What are all the churches together doing? Congregationalism can be strong, a successful factor in the kingdom, only as all are strong and prosperous. More widely, the question is not what the churches on this Coast are doing, but it is, What are the churches all over the United States doing? Are we using most wisely our resources? Are we having symmetrical development?

Under Dr. Parker's plan in England, "the whole line of duty and responsibility would be watched by a representative and responsible assembly, either as a whole or departmentally."

How greatly Dr. Parker desires this union in all its fullness is indicated in the closing words of his address: "Brethren, I am hoping that God will mercifully grant me an early release from my long and arduous and now lonely ministry—a ministry full of pain, black with blackest sorrow, yet now and again bright with all the glory, and calm with all the peace, of realized and sanctifying love. I hope soon to see the evening star, and then the summer morning of Heaven. According to the reckoning of the calendar, my life is behind me. 'My company is gone on before.' Under such circumstances a man will speak his most solemn and ennobling thoughts. Standing, therefore, at the parting of the ways—a sinner needing all the Savior's priestly help—a minister weaker than a bruised reed—a brother to whom has been daily given the pain and chastening of a wounded spirit—I solemnly say, with a passion so intense as to become the highest expression of repose, that it would make my heart glad with a Simeon-like satisfaction if I could have some assurance that it is this day in your hearts prayerfully to consider, at least, whether we could not all come together, work together, live together as a United Congregational Church."

Notes.

A friend offers to pay one year's subscription to The Pacific for every home missionary pastor—not exceeding twenty-five in number—who will secure two new subscribers for the paper. He believes that the paper is a valuable one to our churches and hopes thus to have it introduced into more homes.

Stanley B. Wilson, who was approbated to preach by the Northwestern Association of Washington, last September, under a misapprehension of the facts in his case, had his approbation papers revoked at the May meeting of that Association. Mr. Wilson went from California to Washington, and has left that State for parts unknown.

The First Congregational church of San Francisco has voted to assume the support of Dr. Henry H. Atkinson, recently appointed by the American Board to the Eastern Turkey mission. Dr. Atkinson is a son of the Rev. W. H. Atkinson of San Rafael. He is a graduate of Grinnell College, Iowa, and the Cooper Medical College of San Francisco. Increased interest in missions is anticipated in the First church because of this intimate connection with the work, Dr. Atkinson being a member of that church.

At the Monday meeting of the Congregational ministers of San Francisco and vicinity the Rev. Dr. George C. Adams took occasion to speak of the election of Principal George of the Canadian Congregational College to the presidency of the Chicago Theological Seminary as something from which much of value to Congregationalism and the church kingdom may be expected. As pastors in St. Louis they were intimately associated, and Dr. Adams felt that the Seminary and the churches should be congratulated on the choice that had been made.

The following named persons were elected officers of the Congregational Home Missionary Society last week in Boston: President, Rev. Newell Dwight Hillis of New York; Vice-Presidents—William H. Wanamker of Pennsylvania, Rev. George A. Gordon of Massachusetts, H. Clark Ford of Ohio, Rev. Charles R. Brown of California, Harvey J. Hollister of Michigan, Rev. Michael Burnham of Missouri, President W. DeWitt Hyde

of Maine, Rev. Edward D. Eaton of Massachusetts, Rev. George E. Hall of New Hampshire and Rev. Edward Chapman of Vermont; Recording Secretary, Rev. William H. Holman of Connecticut; Auditor, George S. Edgell of New York; Executive Committee—To serve until 1904, Rev. James R. Danforth of New Jersey; to serve until 1905, Walter H. Crittenden of New York and Edward P. Lyon of New York; to serve until 1906, Rev. Watson L. Phillips of Connecticut, Rev. G. R. W. Scott of Massachusetts, Thomas C. McMillan of Illinois. By vote of the Society it was decided to have two meetings each year instead of one, as heretofore; one in the East, the other in the West; one in the spring, and the other in the fall.

The Religious World.

Since January 1st the First Congregational church of Elgin, Illinois, has received 321 members. The building erected in 1889, at a cost of $75,000, was dedicated May the 12th, free from debt.

Not content with honoring the Rev. Dr. Minton with the moderatorship of the Presbyterian General Assembly, the East may take him away from the Coast, for the presidency of Western Theological Seminary at Pittsburg. Or, if not that, then the pastorate of the leading church in Pittsburg.

The death of the Rev. Dr. Maltbie D. Babcock, pastor of the Brick Presbyterian church of New York, is a great loss not only to Presbyterianism but to the cause of Christianity everywhere. Dr. Babcock died of Mediterranean fever at Naples. As the successor of Dr. Gunsaulus in Baltimore, he took high rank as a preacher, and in New York he was proving a worthy successor to Dr. Van Dyke.

The pastor of a Baptist church at Trenton, New Jersey, has accepted the editorial management of a leading daily paper of that city. It is his opinion that he can perform his duties both as a minister and editor. He will soon find that, combined, he will make a failure of both. To succeed as an editor a man must give himself wholly to the work. There is no profession that is more exacting.

The Rev. David Utter of Denver, Colorado, does not think that the dismissal of Professor Gilbert from the Chicago Theological Seminary will be for the benefit of that institution. "It is probable," he says, "that it will be for Professor Gilbert's good. He may gain a position in Chicago University or in Harvard, where the obligation to uphold a certain doctrine does not exist. He has bought his freedom by loss of place and may now enjoy it." Mr. Utter is a Unitarian, and of course takes no issue with Professor Gilbert in his most liberal positions.

Speaking a few Sundays ago concerning the oft-heard statement now-a-days that "the death of Jesus was a part of his life"—this, sometimes, with the implication that it needs no more emphasis than other features of his life—the Rev. Dr. Temple of Plymouth church, Seattle, said: "I would go farther and say, It was the chief thing about his life. It was the very thing he came into the world for. The cross of Christ has cast its gloom and its triumph all down the ages, and from that cross there will radiate along the centuries to come the very central thought and purpose of the gospel."

Thirty Mormon missionaries departed recently for Europe. For more than half a century the Mormon church has been bringing converts from Europe. Lately it began work in Japan. Every male member of the church is expected to spend two years in missionary work and to go wherever ordered. This gives the Mormon church great missionary power. The Mormon church will have to be reckoned with a long time yet in this country—and polygamy, too. It is well to remember that polygamy is kept alive and practiced in the prosperous colonies in Mexico. It is everywhere among them an accepted and sacred doctrine, and it will be revived in practice whenever and wherever it is possible.

A Pennsylvania minister drew a large congregation recently by advertising to give a cash bonus to every person in attendance. Seats were at a premium that morning, and were bought and sold. When the preacher read as the Scripture lesson that portion which tells of the man who distributed the talents, as he was about to go for a time into a far country, it began to dawn upon the minds of the crowd that each piece of money had "a string tied to it." Every person in attendance received a penny with the strict injunction to make good use of it, so that on its return the church treasury might be profited much thereby. It is greatly to be feared that many of those people will hide their talents in the earth and will merit only the words, "Thou wicked and slothful servant." Each received his talent. He has it. There is no escape from it.

It is the good old-fashioned kind of preaching that Dr. Gunsaulus is giving in Studebaker hall in Chicago. Such preaching ought to have the room that could be afforded in the Auditorium. And it is said that arrangements may be made to hold the services there. In a recent sermon Dr. Gunsaulus said: "Let us be honest with God and conscience and the fact that it is a hopeless world without this Lord of man unfurling his blood-stained banner of hope. The only pulpit that men respect permanently pours forth the music of the redemption. Golf is better than a meaningless gospel. Men scorn to squander an otherwise pleasant hour of their Sunday where two things are not believed—first, the fact that humanity, unhelped from God, is prostrate and despairing; second, the fact that with the Christ there come hope, self-respect and manhood."

Noting the laying of the corner-stone of the Manhattan Congregational church, New York, the Broadway Tabernacle Tidings says: "Congratulations are in order from all loyal Congregationalists throughout the land. Dr. Stimson, by faith and push, has achieved one of the greatest victories of his life. In the face of obstacles apparently insurmountable he has done one of the most difficult things which it is posible for any mortal to attempt. He has raised sufficient money to establish a Congregational church on Manhattan Island. We have long needed a church on the West Side, and when our Manhattan brethren get into their new edifice they will be in a position to appeal to the unchurched Congregationalists in that section of the city. The new church is on Broadway, at the corner of Seventy-fifth street. There is a splendid opening for another church two miles farther north, and two miles still farther north there is an opportunity more promising still. There is probably no spot on earth where five hundred thousand dollars of Congregational money could be better invested just now than in upper Manhattan and in the Bronx. O, for a hundred men of large purses and wide vision!"

At the Congregational Missionary Society meeting last week, in Boston, a committee of fifteen was selected to consider and report some plan for perfecting the rela-

tions between the national society and the auxiliaries. Five persons were named by the Executive Committee of the national society, five by the auxiliaries, and the other five are to be named by these ten. Report is to be made at the next annual meeting. Pending the action of this committee arrangements were made for the continuance of a national convention for the purpose of making estimates and apportionments. The auxiliary societies, whether they have entered into new relations with the national society or not, are invited to sit in that convention; and it was determined that as heretofore all appeals for funds by the national society within auxiliary States be in harmony with the work of the auxiliaries. The Auxiliary Societies nominated as their representatives on the Committee of Fifteen the following persons: Rev. Joshua Coit of Massachusetts; Rev. George R. Leavitt of Wisconsin; Rev. George E. Hall of New Hampshire; Hon. Nathaniel Shipman of Connecticut; Rev. Wiliam S. Barton of Illinois. The Executive Committee of the Home Missionary Society nominated as their representatives the following persons: Mr. Edwin H. Baker of Connecticut; Rev. John de Pew of Connecticut; Rev. Charles H. Richards of Pennsylvania; Rev. Edward P. Ingersoll of New York; Mr. George P. Stockwell of New York. A close organic union between the national society and the auxiliaries is sought. No specific plan was suggested, but it is expected that through this committee the present questions at issue will be met.

The Diamond Jubilee.

By E. Lyman Hood.

The seventy-fifth anniversary of the Congregational Home Missionary Society opened very auspiciously, Tuesday afternoon, May 14th, in the spacious Tremont Temple, Boston, Massachusetts. The old, historic city extended its most cordial welcome to the pastors and messengers of the churches, who have come from almost every State and Territory to share in the inspiration and blessings of this memorable occasion. Already (this is being written at noon of the second day) the remark is frequently heard, "It is good to be here."

The honored veteran, General Oliver O. Howard, president of the Society, in calling the meeting to order glanced around and above upon the memorable scene. The decorations are very elaborate. Choir, platform, galleries and walls were resplendent with the beautiful colors of the national flag. Back of the platform and high above the heads of the speakers was the emblazoned motto: "The Prospects are as Bright as are the Promises of God." Another banner of royal purple bore in shining letters: "Diamond Jubilee, Congregational Home Missionary Society."

The address of welcome to the city and commonwealth was most felicitously given by Rev. Dr. A. H. Plumb, who said, incidentally, he had been preaching the gospel of Christ for thirty years within sight of the dome of the state house. He dwelt upon the sacrifice of the early Pilgrims, the zeal of the Puritans and the riches of the legacy bequeathed to us, their sons, because they counted their very lives not as dear unto themselves, if they might bequeath the invincible faith of the martyrs of God.

General Howard replied with much feeling to the welcome, which all had felt was not perfunctory, but sprang from undying love, and which goes out to all the children of old New England, however widely they may be scattered abroad.

The annual report of the Executive Committee was then submitted. Sixty-five churches have been organized and 38 have become self-supporting; 78 houses of worship have been completed and 216 materially repaired or improved, and 64 parsonages provided, while 79 in connection with the missionary churches are in different stages of preparation.

The society began the year with a net debt of $108,544.82. The receipts of the national society during the year from contributions, legacies and other sources were $335,254.76, and the expenditures for missionary labor and expenses during the year, $290,408.12. The net debt of the society at the close of March 31, 1900, is $63,698.18, a decrease of $44,846.64.

The auxiliary societies have raised and expended in their own fields during the year $203,731.59. Adding this to the total receipts of the national society, there is a grand total of receipts for home missions for the year of $538,986.35, and a grand total of expenditures of $494, 139.71.

At the close, old friends of by-gone days rejoiced to meet again. At no previous meeting of the Society have there ever been so many members of the Executive Committee. The list of elected delegates from the churches will also probably exceed any former figure. Pastors of leading parishes, prominent laymen, and the executive officers of sister societies, were on every hand. The one element which was too conspicuous by its absence was the missionaries themselves. It seems like the play of Hamlet with Hamlet left out—a grand review of one of the valiant armies of God, with the rank and file unrepresented.

The annual sermon was by Dr. Lyman Abbott. His text was, "Thy kingdom come, thy will be done on earth as it is in heaven." He said in part:

"For nineteen centuries Christians have been uttering this prayer. How many really believe that this will occur on earth? Yet the kingdom of God is at hand, and it constantly grows. Man cannot see it but by a new vision. It is earthly and celestial, human and divine, and the day will come when all shall say, "The kingdoms of this world have become the kingdom of our Lord.'

"We have not to wait for any great transformation. The kingdom is coming down among men. It is the function of the church to establish it here and now by transfusing the world with a new light. Christ came to establish it, and appointed his church to take up the work and carry it forward.

"There are five points of Christianity which I wish to consider—revelation, redemption, regeneration, atonement and sacrifice. They are not only individual, but corporate and social elements.

"Revelation is from God to man, one to one. But this is not all. It is God's majestic march through history. While the truth was first reevaled through God's chosen people, revelation has not stopped. God says to America, also, 'Ye are the light of the world,' and all nations are coming to us; and if America is faithful to its trust, it will stand for the brotherhood of all and the revealer of the fatherhood of God.

"Redemption has a personal meaning, but Christ also takes away the sins of the world. When he lived there was oppression, immorality, despotism and ignorance; but now, after nineteen centuries, despotism is gone and not a slave exists where the cross holds sway.

"Regeneration is an individual matter, but it is also a social matter. It seeks a new social order, not by changing the forms of society, but by the spirituality which controls the social life.

"Atonement is individual and personal, but it is also corporate and organic. God revealed himself through

Christ to reconcile the world unto himself. The brotherhood of Christ is broader than all else, and seeks to make brothers of all. There are two great chasms in America—one between the whites and blacks at the South, and the other between labor and capital at the North. In the latter the peril is so great that both fear it and are striving to form a basis to reconcile the differences between them.

"It is the business of the church to harmonize these differences. We are here to build up the kingdom of God, not simply to talk about it.

"Sacrifice is a personal matter, but Christ also died for the sins of the whole world. Sacrifice is useless to us unless we take up the cross and do something for our fellow men.

"There are two conceptions of life. The first is the survival of the fittest, in order to perfect a type of men. The other is that of God, who is working out a race instead of a type. The church is called upon to go on with this work for all peoples and all conditions in the earth, until the kingdom shall come."

The rising sun came up out of a placid sea this morning and looked down upon a city garnished with all the beauties of a lovely spring day. Many were early abroad, taking constitutionals through the spacious parks which have added fame to this, one of the most interesting of all the cities of America. Nine o'clock found a goodly number present at the beginning of the half-hour set apart for devotion. There were no dreary pauses, but joyous praise and earnest prayer were poured forth by many worshipers. It was a fitting prelude to a day rich in incentive and blessing.

The Senior Secretary, Rev. Joseph B. Clark, presented the first paper, "The Genesis of Congregational Home Missions and Part of the Acts."

Rev. Michael Burnham, D.D., next read what proved to be an illuminating review of the work of the preachers of the gospel, as they had followed the star of the empire westward. He said, among other things:

"No reverent student of American history or of any true conception of history can fail to be impressed with the manifest destiny for America in the power of the gospel of the Son of God. Our geographical position emphasizes this. We are isolated East and West. We are indeed 'poised on the crest of the globe, with the two great oceans of the Old World on either hand, with our 13,000 miles of coast line, with our prodigious and rapidly accumulating wealth,' so that we are seen of all nations; we are a highway of travel for the world; our commerce, our manufactories, our wealth of forest, of silver mines, of gold mines, of coal, of copper, of tin, of iron, of wealth of soil—all these are attractive beyond words. Great nations East and West that number their centuries cross our territory or send their subjects, from all kinds of governments, to stay with us—more than 16,000,000, is it not? during the history of the Congregational Home Missionary Society have transferred their citizenship to America. * * * No commonwealth is to be saved by the economist; no nation by politics or the craft of parties, or by the system of theorists or the devices of schemers, or by prosperity, be it ever so great. A nation to live must be a real theocracy. The foundation, therefore, of a nation's life and hope is in the gospel of the Son of God. In Christ alone can a people regain the redemption of personality, the restoration of the divine relationship and the foundation for a true brotherhood."

It was well along toward noon, and the audience had been sitting more than two hours, when the beloved pastor of the First Congregational Church of Oakland was introduced to the tired assembly. His introduction was most happy, apologizing, as he did in his own droll way, for leaving California with all its beauties, now the center, geographically, of our great country, to journey to the distant Eastern frontier. The speaker was at his best; the weary listeners forgot their fatigue, laughed, wept, and laughed again. Among the great company were not a few of his old parishioners, who had come to greet again their former pastor.

Acorns from Three Oaks.

Aloha.

A Great Pity.

I might well call it a world-wide pity—the pity felt for the bright and beautiful wife of the really great President, whose sickness has not only been a personal pain, but the reluctance of a sensitive and high-minded woman to hinder never so innocently the plans of the most wonderful journey ever attempted and disappoint a large portion of a generous republic of a visit from their rulers, for which they have most generously prepared.

The personal pity and sympathy I have not seen equalled since the noble Garfield made his struggle for life after Guiteau's cowardly bullet. As the train sped from Washington toward Elberon, it seemed followed by a nation's interest. I was walking with a now-sainted mother by the Atlantic Coast and knew that the passing train, with its illustrious passenger, evoked a heartfelt prayer from her. A greater nation than watched the New Jersey Hotel at Elberon has watched the "Executive mansion" at San Francisco. Many prayers have been answered and, thank God, the illustrious patient is better. How many sick beds have been sympathetic! How many San Francisco pillows have been softed to those in pain because the sufferers were conscious of a great and noble sympathy. I know some Saratoga pillows were easier because a suffered prayed for a greater sufferer in the metropolis. Again, we give thanks for the better news from the sick-room. If we always gave thanks for prayers answered, might we not have more confidence in lifting up our prayers?

Contented and Happy People.

The President tells of meeting them all across the continent. He refers to them oftener than to rich valleys, or rich gold mines, or noisy factories. They touch him more than aught else, except it be the smiling children. He is doing his part to prepare these smiling children to become contented and happy people. He saw both classes in the Santa Clara Valley. He was so good as to leave his tired wife and come down on purpose, and when we learned how sick she was we did not wonder at his weary face. Under the circumstances his speech and bearing were marvelous. I don't think he met a scowl in the county. I heard of a tired grumbler, but did not see one; nor a drunken man; nor a vulgar woman. Our high-toned Santa Clara county-seat papers—and it is with pride I tell our friends everywhere we have high-toned papers at San San Jose—are scoring our officials for letting in vulgar shows to our Festival for a price of shame. But they were hidden away behind police supervision, and the tip had to be given by the wicked to the weak to find anything but beauty and sweetness on the charming streets of our beautiful Garden City. We have had a wholesome holiday as we rallied around the President and the flag. Little Saratoga rallied around Miss Farwell, who has the patriotic, as well as missionary instinct, and contributed both a creditable arch and a unique and suggestive float. Even as I write a public-spirited neighbor brings in the news

that the unanimous vote of the Saratoga Blossom Festival reached the committee wrestling with the governor just in time to encourage him to sign the bill to save our Big Basin redwoods. So it does pay a little village of contented and happy people to stand by either a good governor or a noble President. Speaking of the rare redwoods in the Big Basin, it may interest you to know the nearest route from Santa Clara Valley to the new park lies through Saratoga.

Our Pacific.

I think we all feel proud of it. The new form, the wide column, the clear type. All our denominational pride does not center in the Congregationalist and Advance. We admire these great papers. The Pacific is our home paper. We love it. Our eyes light at its coming; as they did at our village float in the procession. I praised every one in the brilliant program, but the little picture of the saving of the redwoods was dearest of all. Why? I gathered bark for it. My colts helped draw it into town, where the fine grays could handle it. And these old arms lifted the kids, labeled "Saratoga chips," who scattered redwood chips as souvenirs. And do you believe it? Cultured folk around the Vendome took redwood bark as souvenirs of the most rustic little offering in the rare procession. I'd like to drive this redwood peg for The Pacific from Vancouver to Coronado —if you want to love the paper do something for it. And you, our Pacific, keep pounding on the hard beach of our neglect until we do what you ask us to. Aloha will repent his spelling Darwin "Darium," and will sharpen a red-pin for Bystander, if you give him a hint.

Second Call.

Please, friends, send a good book to Box 34, for the Saratoga library. Wrap it up, direct it, and get it all ready for mailing just before retiring the day you get this Pacific. And when you pray your good-night prayer, ask God to bless Saratoga, for here we do always and specially pray for ministers and missionaries, and, living and dying, plan to be helpful to them and their great work.

Christian Science—Impressions.

W. W. Lovejoy.

Macdonough Theatre, Oakland, was filled on Thursday evening, May 9th, with an audience that was "select" and representative, in the best sense, of the average, intelligent, comfortably-off American. The occasion was a lecture in the interests of Christian Science. What shall be said of this new doctrine, which its adherents say is not new, while they boast that it has come to stay? We wish to record a few impressions only.

We are conscious of no spirit of mere hostility. We have no Methodism to defend as Dr. Buckley. We experience no bristling in its presence—have not for a long time. We feel sure it is too strong and rapidly-growing to be dismissed with a sneer. Contempt for it would prove one's want of sense, as well as his lack of interest in what affects his fellows. It must meet a wide-spread want, minister to a common need not otherwise so well met. In this it is vertebral and proudly erect. As a popular interest it can only be subverted by something better—more scientific and much more Christian.

1. It is clearly not a "revelation," any more than Mormonism, which makes similar claims. It is a form of thought, a doctrine, a religious philosophy. It is best judged from this standpoint, and as extra-Christian. Its merits and demerits are best seen in the illumination of the "History of Thought"; for man's thinking has a history. In this respect it is but like all other philosophies and doctrinal systems whatsoever, popular Christianity included. It argues strange lack of insight and power of analysis, to confuse, as is so often done, a doctrine, an interpretation by the human mind and heart of that which it has seen and felt, with the facts or matters on which the interpretation is based. The Christian facts are one thing; their exposition is a second thing; and subject to all the fluctuations and perversities of human thinking, and not to be erected into an orthodoxy for other than temporary ends, with "reasonable" or unreasonable tests. The bane of such procedure is, it is deadening and evocative of new sects—as Christian Science.

As a form of thought, this new claimant for our regard is clearly a crude idealism of extravagant and syncretistic elements. Its baptismal names, Christian and scientific, is part of that fanaticalness which appears in other features. Idealism as a philosophy has always been acceptable to a large class of minds. In the history of human thinking, it comes, apparently, in waves—an inundating epidemic, it may be, changing much that went before. So Stoicism became fashionable at Rome in the first Christian century, and before. But Idealism is a protest against materialism. Herein, perhaps, is the chief lesson read out by Christian Science. Not the Church, but popular Christianity, has been not unjustly called materialistic. Materialism may be defined as the opposite of ideal, intuitional—as a faith unimaginative, having ceased to dream dreams and see new visions, and so unspiritual. It rests on externals and depends less on the Voice that speaks within the soul. Materialism, in this view, says, We have it all—the faith for all delivered; we know it all, or the fathers did; we have a goodly heritage. Or, at other times, felicitating itself more objectively, it asks, Have we not the Book and the Church and the creeds and the traditions? Here they are; handle them for yourself. Idealism unimpressed by externalism asks in reply, Is anything ours that we have not made ours, do not presently make ours?—that is in the sphere of truth. Is there not more light to break forth? The human soul is yet in its infancy. Why strike pettishly at the Hand that guides and points forward? Why not make connections as surely with the generations to come as we seek to establish bonds between ourselves and our historical forbears? Growth and freedom to grow—is there anything so needing safe-guarding as this?

Christian Science is partly of this spirit, but is rapidly becoming itself dogmatic and sectarian, by which it is weaving its own shroud—as "Christian Science." That is the way all "isms" die, though it takes sometimes a millennium or two. In asserting mind and spirit as the only realities, it negatives matter and evil, and "mortal spirit" outright. Stoicism said God is good; though evil is present, let us regard it as somehow to be proved good, Christian Science denies the fact of evil altogether, while it sets up "mortal mind" as its source—a contradiction and the reverse of Stoic teaching. It refuses drugs and material helps in sickness, but we have yet to hear any of its discipleship giving up coffee and tea, and some of them take it strong.

2. Is it Christian? Not if one defines carefully, let it protest as it will. While it has borrowed some features of Christianism, and quotes some of its most striking phrases and forms of speech, it is but a selection, an anthology; the doctrine of the Cross receives small mention.

It certainly is not Christian if we define Christian as the Christ-cult, the personal Christ in faith and worship supreme and alone. As a cultus it is Eddyism, and for penetralia—faith-healing. Its worship of Mrs. Eddy, "Mother" Eddy, and the rest that goes with it, is its

most offensive feature, and insufferably vulgar. One may choose to reject this Eddy-cult as over against the Christ-cult—this new Mariolatry affronting Jesus the Messiah—and hold only by its doctrine of healing. Some—many, perhaps—so do, not joining the church nor attendings its services. That it is fundamentally a new cult is shown by its ritual and hymnology, so carefully framed to teach Eddyism and nothing else. Also, on grounds of good taste, must be condemned its use of the Bible in public services—respectable literature alternating with the incoherences of a single mind. If only it would stand on its own botton and not somehow make the Bible a pedestal for its caricaturing! Is Dr. Buckley right when he charges it with certain forms of denial? It certainly lays itself open to such charges. There is no Father to correspond with the "Mother"—not equally prominent. God, good, mind truth, love, are interchangeable terms in its vocabulary, and about in the order given. Practically, in their private thought, those of Christian education think, no doubt, beyond the measure of their favorite formulae.

3. What is its secret? That it holds certain valuable truths, entangled in a motley web, must be true. By these it feeds the soul of those who find real help in it. Much of its quiet, unimpassioned asertion of the Divine Goodness and Love is impressive. "God is the only Reality" is a great truth. No hunger of the soul is deeper than that which cries out for the living God; is as thirst for God. Somehow it brings God's nearness and kindness and presence home to many, though it talks of Mind and Truth and inflowing Spirit in expressing it. Then it has a doctrine of holiness, which is better than some we have heard expounded under church auspices. It reads, Put away all evil and fear and doubt—"mortal mind"—if you would know the blessing. In stating this it puts no conditions of specific texts to be used as indispensable means. "It is yours; it is here and now."

Then, too, it is not pure theory or doctrine. It has a very practical and highly sensational side in its "Divine Healing." Here is the hiding of its power. The experience of those that have been "healed" admits not of argument or debate. Its record of "miraculous" cures can not be altogether discredited. Many, very many, bodily and mental, are facts to be reckoned with.

4. Ought we to hinder our friends from going over to its profession? If we can. But if we believe that for them it may be a phasis of genuine religious experience, now for the first time felt, we may not egotistically intrude with our banning. If only we could persuade them not to regard their experience as a finality, as the height of Christian knowledge and truth, as the perfect religion, but seek to maintain sobriety of judgment and thoughtful criticism of everything religious in their lives, we might more heartily wish them godspeed. Better, surely, for the time, this new enthusiasm, than the lifeless profession of the old orthodoxy. By too active opposition we may be serving this hybrid cult and denying the right of each soul to elect its own truth, in the forms that appeal most directly to it. The Spirit has been given and works in ways that are free and varied, and who are we that we should fight against God. A friend suggests that the only way for the Church to deal with Christian Science is to seek to absorb the best in it. So, we add, did the Roman Church absorb St. Francis and save itself. So must we absorb the heathen nations if we would save our Christian civilization.

To us it will be ever true that Christ's religion faces all the facts of human existence. Asceticism sought to conquer by leaving, ignoring, the world and its sin. It met evil by a theory, and not by a real fight. Christian science is like it in this—it leaves us no fighting to be done; no service and culture of sympathy except for ends of propagandism.

"Put pain from out the world, what room were left
For thanks to God, for love to Man?"
Browning: Feristah's Francis VI.

Missions.

An address given by Rev. George B. Hatch at the quarterly meeting of the W. B. M. P.

The Bible is full of missionary texts. Here is one (Judges v: 23): "Curse ye Meroz, said the angel of the Lord; Curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord; to the help of the Lord against the mighty."

It is a text that takes us back to the days of the Judges, and that brings before us a people of whom we know nothing except that they did not help. Meroz was a village safely nestled somewhere among the hills overlooking the plain of Esdraelon, where the great battle against Sisera was fought. It did not help in the battle. That is its history and its shame.

This battle against Sisera was a great and famous battle. Sisera threatened the very existence of the Israelites. He meant to wipe them out. He came against them with a mighty army. It would have seemed impossible that he should not succeed. But, inspired by Deborah and captained by Barak, the tribes of Israel came rushing together from plain to hill to defend the land they loved, and in the battle on the plain of Esdraelon Jabin and Sisera were defeated. And then Deborah and Barak sang a great song of triumph. "For that the leaders took the lead in Israel; for that the people offered themselves willingly, bless ye the Lord," it begins. And then it sweeps on in grand cadences, telling how the rulers had ceased in Israel until Deborah arose, a mother in Israel; how, in the defence of the land the people gathered and fought; how, by the watercourses of Reuben, there were great resolves, great searchings of heart; how Zebulun and Naphtali jeoparded their lives unto the death upon the high places of the field; how the men of Ephraim and Benjamin, and Manasseh and Issacher, rushed down to the plain; how the very stars in their courses fought from heaven, fought against Sisera; how the waters of the river Kishon swept away the dead bodies of the enemy—that ancient river, the river Kishon; how the horsehoofs stamped by reason of the prancings, the prancing of their strong ones;—how Meroz did not help! For, in the midst of the song of triumph, Meroz is remembered—Meroz that took no part in the battle.

Somewhere among the hills Meroz had looked down upon the battle. She did not hinder it; she was not treacherous. She did nothing to aid or comfort the common enemy. But she did not help. She had received her summons to the battle. She had heard the call and had seen the signal fires. She hoped that Israel would succeed. But she herself did not stir. The tribes gathered from near and from far, the stars conspired together against the invader; it was the Lord's battle—but no man of Meroz could show an honorable wound, no ounce of her blood had contributed to buy the victory. She had not been needed, it was true. The battle had been fought and won while she looked on. The valor and faithfulness of the others who jeopardized their lives upon the high places of the field had been enough. But this did not excuse her. Her duty had not been done. Her responsibility had not been borne. She had refused to do her part. And so, in the song of triumph, she is not praised, but—

"Curse ye Meroz, said the angel of the Lord,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the Lord,
To the help of the Lord against the mighty."

This was her history, her sin, her shame. She did not hinder; but she did not help.

The principle thus illustrated in this bit of ancient history runs everywhere through the Scripture, appearing and reappearing in history, prophecy, psalm, parable, exhortation, commandment and personal example. It is the duty of every one to help. This is the principle.

It is this principle which gives significance, for example, to the parable of Dives and Lazarus. The fault of Dives was that he did not help. His fault was not in committing violence upon Lazarus, or in harming him in any way. He did not kill him or spit upon him or despise him. He did not refuse him the poor privilege of lying at his door to beg. His fault was that he did not help. There lay his opportunity and duty. He saw it daily. He had ample means for discharging his duty. He might have helped. But for some reason he did not help. And he missed Abraham's bosom in consequence.

This principle is the missionary principle. It is the duty of every one to help. It is the principle which lies beneath the incarnation, the ministry, the crucifixion, the resurrection, the present administration, of our Lord himself. For, he counted it not a prize to be on an equality with God, but emptied himself, and took the form of a servant, and became obedient unto death, and was highly exalted—all in the necessity and interest of helping those who needed his help. If he had not helped, he would have denied himself, he would have refused to honor his own laws. It behooved the Christ to suffer!

This is the missionary principle. The duty of every one who has, is to give; of every one who can, is to do. "Teaching them to observe all things whatsoever I have commanded you—sharing with them all things whatsoever I have given you"—is the way the Master puts it. Who does not help is Meroz; and Meroz, who does not help in the day of battle, is not exalted in the hour of triumph.

It is the recognition of this principle which has always been the nerve-center of missionary endeavor. The first missionaries thought that they were possessed of something particularly valuable, and something which the rest of the world particularly needed. Whether they were mistaken or not is beside the question and does not matter. Whether or not Paul was only "beside himself" when he addressed Festus with such earnestness and fire, whether or not he was mistaken, when, at Athens, his spirit was stirred at what he said, and his zeal was aroused to try to persuade the Athenians to adopt his religion and to worship his God and Christ instead of their own, is not at all in point. The point is this: Paul deeply believed that there had been committed to him the riches of Christ, riches ample to heal the sore sin and sorrow of the world, and had himself been deeply blessed through that which he had received; and, therefore, whatever might be the criticisms of onlookers or the scorn of the Athenians, he felt it a necessity to offer to others everywhere that which to him was power of God and wisdom of God.

And so it has always been with missionaries. A missionary is one who is conscious of having something valuable which he desires and tries to share with others. Whoever has this consciousness and this desire, and to the best of his ability and opportunity acts accordingly, is a missionary. If some one has not received anything from the Lord; if his religion is of small significance and value to him; if he could exchange it for another religion; if he deems Mohammedanism good enough for Turks and Arabs and Tartars; if he has not discovered that the only good religion is his own; then, of course, he will not be a missionary. He lacks the very first essential; he has nothing religiously valuable in his possession, and needs himself to look more closely and earnestly upon the face of Christ. But if one has in his possession something that he knows in his own experience to be something particularly valuable—a pearl of great price, and something that the rest of the world particularly needs—then, either he must be a missionary or a Merozian; he cannot escape the sin and shame of not helping in the battle, unless he helps! For it will be his business and duty to help.

Whatever questions are raised critical or deprecatory of the principle of missionary endeavor are therefore entirely irrevelant and pointless. Doubtless, the methods of missionary enterprise are open to criticism and to improvement, and it may well be that not all active missionaries are saintly and wise, but criticism of methods or of persons has no bearing whatever upon the enterprise itself. It does not matter that the nations of the earth have religions of their own, some of which have points of resemblance with Christianity and points of excellence peculiar to themselves; it does not matter that the peoples of the earth cling to their religions and are faithful to them; it does not matter that the task of bringing, say a Chinaman, to a knowledge of Christ and to the obedience of his will, is quite as difficult as the task of bringing an Anglo-Saxon to the same knowledge and obedience; it does not matter that it costs thousands of dollars, years of devoted labor, lives of faithful men and women, to "convert" and to keep converted a few out of the swarming myriads who inhabit China, India, the Islands, and the general globe; it does not matter that the work is slow, difficult, faulty and misunderstood. Nothing of this sort matters. It is all irrelevant and pointless, in respect to the main question. For, the one point is this: we are deeply convinced that we have in our keeping something of indefinite value—something of indefinite concern to the well-being of the world; and, therefore, whether we are mistaken or not, whether we are wise in our methods or not, whether we are successful or not, whether we are welcomed or not, whether we are commended or not, we are under bonds to try our utmost to share this possession with all the world.

Missionary work is not propagandism; it is benevolence. We are not trying to propagate some form of the faith; we are trying to share with others what the Lord Christ has committed to us. A propagandist is not a missionary; he is a promoter. It may be that some who have taken the name of missionary have been propagandists, and that whatever odium attaches to the name of missionary is chargeable to them. But it is not the missionary principle to make any effort to increase one's own property of whatever sort, and in so far as missionary enterprise is tinctured with propagandism, it is in so far untrue to its principle. For, its principle is pure benevolence. And our Protestant missions, at least, have been tolerably true to the principle.

Missionary enterprise is thus inevitable, so long as there are those in the world who are convinced that their religion is the best in the world. It is of no use either to object or to be afraid. Mark Twain may object, but there is a little rift in Mark Twain's "loot." The friends of the missionary enterprise may be afraid, but, as in the days when the tribes of Israel gathered against Sisera, there will always be by the watercourses of Reuben great searchings and great resolves of heart; there will always

be those of Zebulun and Naphtali, who jeopard their lives upon the high places of the field, and the battle will go forward, even though Meroz takes no part in it.

The missionary enterprise of the Christian Church may as well be taken for granted, therefore. When the church stops being Christian, it will stop being missionary. But the signs do not point to any breaking down of Christianity—rather, the contrary. And missionary effort will therefore rather increase than diminish as time goes on. For the increase of Christianity means the increase of love, and love gives itself as inevitably and as freely as the river which rushes ever onward and yet is ever renewed.

The missionary question is therefore a question of method and of ways and means—how to do the work and how to find and expend the money needed in carrying it on. In respect to method, the rule will be found in those words of Christ, "Teaching them to observe all things whatsoever I have commanded you."

When we think what things they are which Christ has commanded and is teaching us to observe, we shall then discern the length and the breadth of the missionary task. For, he has commanded and has given us all things that pertain unto life and godliness—all the things which relate to freedom, to enlightenment, to health, to salvation, personal and social and governmental; all the things which make a country like this in which we live seem like "God's country." These are the things which Christ commanded us and which we owe to him—health, morality, education, liberty, peace with God, eternal life; and these therefore are the things which we must "teach them to observe," adapting our missionary methods to this end.

Consequently, our missionary methods have changed in the course of the years. Formerly, the method was evangelistic. The thought used to be that the swarming myriads of the heathen world were doomed, perforce, to nameless perdition—every soul of them doomed and damned beforehand, and certain hundreds of them dropping to their doom and damnation with each tick of the clock. Under the force of this idea, the missionary was therefore a lifeboatman, going forth to save a few drowning wretches, if possible, by dragging them out of the depths into his gospel ship; and each convert was one saved from the vengeance of God. So much, at any rate!

But with our changing ideas and our juster appreciation of God and of his divine government and goodness, this is no longer the missionary idea. Missionary method is still evangelistic, but not exclusively so. It has changed in order to teach all the things that Christ commands, in order to give to the world all the gifts that he has given us. For he has taught and commanded us concerning physical health, concerning moral health, concerning educational health, concerning social and governmental health, concerning soul health; and our missionary work has developed so as to include all these things.

We have been taught and are still being taught by Him how to take care of the body; how to be careful of the sick, the lame, the weak; how to be sanitary; how to save and to render wholesome and sweet human life on its physical side. So, having been taught these things ourselves, it is our missionary duty to carry these same teachings—the "teachings" of the hospital, the dispensary, the asylum, the sanitary life and all that pertains to the health and security of the body—among the nations. This is as essentially a part of missionary duty as evangelism is. The doctor, the nurse, the sanitary engineer, the instructor in physical culture and care—these are as essential to the full-making of missionary enterprise as the preacher is. The missionary doctor need not apologize. He is "teaching them to observe" the things that Christ has commanded us. The missionary method has enlarged, to include this essential part of our Christian duty to the nations—and the record of missionary achievement in this direction is a matter of just pride. The toothbrush is a great civilizer; cleanliness is next to godliness, and often paves the way thereto; and the healing of the body may easily lead to the healing of the soul.

Also, Christ taught and commanded us in such a way as to compel the training and enlightenment of the mind. Roman Catholics think there is danger in too much education and enlightenment, and so there is great danger. But the danger is to superstition and to spurious authority; to priestcraft and to idolatry, but not to anything wholesome, true and saving. What do we not owe to the education and the enlightenment that are the direct product of a free Christianity! To our Pilgrim Fathers the air was thick with ghosts; the midnight was terrible because of superstitious fears; some harmless old woman was a formidable and hateful witch. They were good men, but were still in the gloom of that ignorance in which a chained Christianity had held the world, for the benefit of priests. Christianity had not been free enough, or free long enough, up to that time, to permit her to light the lamp of learning for the dispersion of ignorance and the destruction of superstition. But, during the last two hundred years, Christianity has been somewhat free and has been growing more and more free, with the result that superstition with us is dead and the whole earth is now our freehold. We have no fear of priests, no fear of witches, no fear of midnight ghosts, no fear of truth, no fear of light. We are set free in the enlightenment of learning, and are not doubtful of the advantages of education. We sing with Milton—

> "Hail, holy Light! offering of heaven first born!
> Before the sun, before the heavens thou wert, and at the voice
> Of God, as with a mantle, did'st invest
> The rising world of waters dark and deep,
> Won from the void and formless infinite."

And the motto of our Christianity is: "Let in the light; educate, educate; set free the minds, the thoughts, of men"; for, wherever "the sacred influence of light appears," there God and nature meet, and there is the meeting-place of God and men.

So, since a free Christianity, by sending out light and truth, gives us indefinite blessing in the way of mental liberty, and in the results that flow therefrom; therefore, it becomes our missionary duty to teach other nations all the science, all the art, all the philosophy, all the mechanics and mathematics, that we know and can teach. This duty has been recognized. Our missionary schools are numerous, important, significant. Their value can not be over-estimated. They are lighting lamps that throw their beams far and wide through the gloom of heathen superstition. They are hands, holding out to others what Christ has given us. They are helping to form a new earth out of the void and formless infinite of heathen ignorance. For, when God would create the heavens and the earth, his first word was, "Let there be light." It was the first essential step in the creation. Light first; afterward, in their order, all the other processes. So education is the first, essential step in the renewing of the heathen world. Light first; afterward, in order, the attendant consequences. Our missionary schools and teachers are therefore of primary and essential importance in the conduct of our missionary enter-

prise; and the record of our achievement in this direction is a proud one.

I need not speak of other departments of the missionary enterprise. My point is that the missionary method enlarges and modifies itself as we discover what Christ has really commanded and bestowed. We thought the gospel a life-boat; we know now that it is equally a hospital and dispensary for the sick, a gymnasium and a sanitary commandment for the well, a school and a light-bearer for all. And our missionary enterprise, therefore, includes and carries all this good, and all other Christian good, that we may teach them all things whatsoever which Christ has taught us. It is convincing proof, both of the intelligence and the sincerity, as also of the vitality and the strength, of our missionary work, that it has adopted the methods which bear upon physical, social and mental salvation, as well as those which bear immediately upon bringing the individual to the knowledge and the obedience of Christ. The conversion of the individual is always a matter of primary importance, and can never be put aside for something else. But the great object of missionary enterprise is the overthrow and destruction of all heathenism—the death of Sisera; the freedom of Israel; the establishing of Christ's kingdom. And this is a task that requires the slow and manifold appliances and processes of our Christian civilization, as well as the conversion of the individual. And it is remarkable indeed how many of those appliances and processes our missionary work has set in operation, and with what immediate and promised success.

I wish to speak a moment of one other matter—that of the gathering and giving of the necessary funds to carry on the work.

We are told from time to time that all we need is money. The doors are opening, the bars are down, the workers are many; but there is no money, and the work therefore lags behind its opportunity.

I am not sure that this is so great a calamity. It is easy to say that if we had more money more could be done, but perhaps with plenty of money the work would be less easily done. Too much prosperity might work more harm than too little. As it is now, only the best can be undertaken; quality has to be incessantly considered; only one thing at a time can be attempted; careless and spectacular expenditure is well-nigh impossible.

I am not sure that we are not getting for our missionary work all the money that we ought to have. If the work went too easily we might entertain suspicions that it was not the work of God. Christian enterprise never has been easy in this world. The world's liquor and self-indulgence bill is always enormously in excess of any of its other bills; and at the present stage of social evolution there is little hope that a man will find it as easy and delightful to give five dollars to missionary endeavor as to spend fifty upon his own pleasure. We need not expect that; but in proportion as a work is Christian we may expect that it will lack popularity, and require to be carried by a comparative few. If our missionary work were popular, if it were a subject of newspaper adulation and an object of charity for those rich men who desired to build them a monument and to redeem their conscience by some conspicuous gift, I should begin to question its character and quality and spirit as Christian. I do not think we need to worry one least little bit over the money part of this work. Our missionary bread has always been buttered. As the mouths have increased both the bread and the butter have been found. There is nothing to spare, and we have to economize, and—oh, how pleasant it would be if we just had everything we wanted! Oh, what good we would do! Oh, would we! Perhaps. But somehow they are not the very rich people who count the most in carrying on this world, and I feel rather confident that if our missionary enterprise were very rich it would be considerably poorer.

What we need is to see that the missionary enterprise is inevitable, for it is inevitable so long as a Christian remains alive; that it is successful, for, among all the grandly successful enterprises to be observed on earth you can find none more admirably so than this; that it is necessarily slow and gradual in its advance, for it aims to do transforming work within the substrata, and not upon the surface of society; that it could not be hastened very much, even if we had a mint of money, for no amount of money could buy a Christian civilization, nor is it our missionary business to buy and to present a Christian civilization ready made to the non-Christian nations, but to plant the seeds and expect their growth.

Our part is to do our part, and not to worry because we can do no more. It may be a small part. But we must do it—it, and nothing else. The part that Meroz could have played in the great battle would have been small. The battle was won without her, even as the missionary work will go on without you or me. But Meroz was missed in the battle. Her sword flashed not forth from its sheath; her spear was unfleshed; no ounce of her blood contributed to the victory. She was missed; she did not help; and her name is remembered only as one who failed in the hour that called for fidelity and active duty. Is she could not have gone with Zebulun and Naphtali, jeopardy her life upon the high places of the field, at least, she could have done her simple best in some part of the field. And this, I think, is the least that we should do in this day of the kingdom's warfare. It is the duty of every one to help.

Woman's Home Missionary Union of Southern California.

Echoes from the Annual Meeting.

The reports from the auxiliaries of Southern California made clear the varied problems facing the women of this Southland. The firm, hopeful tone of the messages from cities and towns, such as Los Angeles, San Diego, Pasadena, Pomona, Riverside, Redlands, Ontario, Claremont, Highland, etc., were inspiring. True, a number of places have suffered from the drought, but brave hearts have kept the gospel light burning on the altar in mountain valley and desert places.

Among the many impressive things contributed at this annual meeting, and one which will linger long in the memory of those who were present, was the experience given by the wife of one of our own Southern California home missionaries. All hearts were touched as she told of the many removals, both of earnest Christian people and of the more than sixty houses which had been their homes. We were asked to imagine, if possible, the difficulties which confronted the pastor as he tried to preach a helpful sermon to his little flock, while the pounding of hammers could be plainly heard as their beautiful hotel, once the pride of the valley, was being torn down. Even the organ which had been of so much assistance in the church services they were also forced to part with, and it, too, has gone from the valley. Should we not give all honor to the faithful Christian workers who remain amid such trying conditions, and still carry the gospel message to the few who are yet in the locality? But it is not enough that we merely honor them—it is our plain duty to support their work, and all other such effort in the needy places, by contributing generously of the means which God has given us.

Not long ago a promising work was being done out

on the desert, but, because of lack of funds to continue the work, the pastor was forced to withdraw. Just recently, the last member of that church applied to our Home Missionary Superintendent for a letter transferring her fellowship to one of our city churches, because she could not decide to bring up her boys in a place where there was no church or other Christian influence. When we remember that the district referred to has a comparatively large population, we cannot but regret that it is beyond our power, at present, to place there the "little leaven" that would eventually spread through the whole locality.

All this reminds us that we must not fail to reach our three-thousand-dollar aim for the current year. To secure this amount will call for the immediate and persistent effort of the women of all our churches.

As to our Union, an excellent spirit pervades the whole society. The outlook is bright. May the year now entered upon be full of earnest study and liberal giving.

The following is the list of officers for the ensuing year: President, Mrs. Warren F. Day, 949 S. Hill St., Los Angeles; Vice-President, Mrs. Lucien H. Frary, Pomona; District Vice-Presidents: For Los Angeles and Orange counties, Mrs. C. P. Dorland, 124 N. Workman St., Los Angeles; for San Bernardino and Riverside counties, Mrs. S. G. Lamb, Highland; for Santa Barbara and Ventura counties, Mrs. B. B. Williams, Santa Barbara; for San Diego county, Mrs. G. W. Marston, San Diego; Secretary, Mrs. George Robertson, Mentone; Treasurer, Mrs. Thos. Barnes, 28 Valley St., Pasadena; Superintendents: Young People's Work, Mrs. H. N. Kinney, Claremont; Cradle-Roll Department, Mrs. E. M. Pease, Claremont; Children's Work, Mrs. O. H. Duvall, Claremont; Literature and Press, Mrs. Edwin C. Norton, Claremont. *Mrs. K. G. Robertson*, Sec.

MONTHLY PROGRAM.

"Our Pioneer Work in Puerto Rico."

1. Devotional—"Our Duty to Our Neighbor."
2. Brief description of Puerto Rico, with map.
3. Short description of the people and the present relation and duty of the United States to them.
4. Pioneers in Puerto Rico. A. M. A. Leaflet.
5. Patriotism and School Work. Congregational Work, April, 1900.
6. The People of the Shacks. Congregational Work, April, 1900.

Helps:

"Byways in Porto Rico." Outlook, Dec. 30, 1899.

Review of Reviews, Aug., 1899, "A Woman's View."

Review of Reviews, Sept, 1899, "The Recent Hurricane."

Review of Reviews, March, 1899, "Condition of Porto Rico."

"Porto Rico," by Wm. Dinwiddie. Pub. by Harpers', 1899.

Also recent current periodicals. For all Home Missionary literature apply to Mrs. E. C. Norton, Claremont, Cal.

One who was in attendance at the recent meeting of the San Diego Association writes: "This meeting was indeed the best of all, and reached high-water mark, so that for a time we wanted to build tabernacles and stay on the mountain."

Died.

PERSON.—In Oakland, May 20th, Laura E., daughter of A. E. and S. E. Person, aged 23 years. Fuller notice in the issue of May 29th.

The Sunday-School.

BY REV. F. B. PERKINS.

Jesus, the Eternal Priest. (Heb. ix: 11-14, 24-28.)

Lesson VIII. May 5, 1901.

The pivot on which the whole Jewish system turned was sacrifice. That was the ruling idea. Of that system, moreover, the high priest was the head. He was also the religious head of the nation, its most representative member.

This epistle to the Hebrews was written by one who had grown up under this system; and was addressed to those whose education fitted them to understand and easily follow his argument. But for us, all whose ideas and processes of thought are Western and democratic, the same features interpose barriers, which can be surmounted only by careful study and earnest effort to put ourselves in the attitude of Jewish converts and to look at things through their eyes.

Thus approached, however, we shall find the epistle full of instruction and inspiration; invaluable for American Christians; opening before us new phases of truth, and correcting that mental astigmatism which so often results in defective vision of Jesus and his work. It simply cannot be omitted from the studies of any one who aspires to large and complete knowledge of God's wonderful redemption, or would be prepared to expound the way of life to others. No teacher can deal satisfactorily with this section (ix: 11-14; xxiv: 28) without being imbued with the ideas of the whole epistle.

The Priesthood Prefigured.

The writer of this epistle is apparently a Christian Jew, a Pharisee, and trained up in all the strictness of that straitest sect of the Jew's religion. His point of view is the priesthood of Jesus. And his idea of priesthood is essentially that of mediatorship. The priests stood between men and God, as the friends of both. This was the general characteristic of the priestly body; but pre-eminently of him who stood at their head.

Every high priest, he declares, was taken from among men and appointed for men in things pertaining to God, that he might offer both gifts and sacrifices for sins. Being thus divinely commissioned, he was further empowered to declare to the people, being obedient, God's acceptance of their gifts and the efficacy of their sacrifices. Such were his characteristic offices; other duties were incidental and subsidiary.

And out of this grew the demand, not only for personal purity, but for a large and generous humanity also. He must be able to enter sympathetically into all the conditions of earthly experience and to bear gently with the ignorant and the erring." "Such a high priest," he says, speaking for all, "became us, holy, guileless, undefiled, separated from sinners and made higher than the heavens" (vii: 26, 27). And he jubilantly adds, "We have such a high priest"—one who in every particular fills out the ideal of that office (viii: 1, 2). That is "the chief point" to which all that he has before said tends. And then, starting from this conception of his representative character in the offering of gifts and sacrifices, he goes on to show how it was worked out practically. He takes up the ceremonial of the great "Day of Atonement," in which the mediatorial office of the high priest found fullest expression; the ritual of which, as detailed in the sixteenth chapter of Leviticus, ought to be carefully studied in connection with this lesson (Heb. ix: 1; Lev. xvi: 1-34). On that day, after elaborate preparation, the high priest must go, alone, into the inner sanctuary (ix: 7), carrying thither the blood of an animal offered in sacri-

fice, a censer filled with live coals from the altar, and a double handful of sweet incense. There, surrounded by the tokens of God's special presence (Heb. ix: 2-5), he must sprinkle the sacrificial blood; the while the burning incense filled the apartment with fragrant smoke. The significance of all this was that the official representative of sinful men thereby makes a bullock and a goat his own representative for sacrifice (Lev. xvi: 11, 15); kills them and offers their blood, that is to say, their life (Lev. xvii: 14), as a sacrifice and atonement for sin.

The burning incense, also, as the symbol of penitent prayer, silently voices that plea for mercy which the offering of the blood had betokened (Psalms cxli: 2).

Out from that sacred place the high priest then issued, to lead in other services (Lev. xvi: 20-28), all of which imply the Lord's gracious answer to the people's prayer, and their ceremonial restoration to the standing of dutiful children.

One significant fact in this connection our author mentions; neither the people themselves, in whose name the offering was, made nor the priestly body, could enter that holy place; only their highest official representative; and he once every year. The reason was that the whole system of which that service formed a part was itself made up of figurative representations, "carnal ordinances, imposed until a time of reformation." In their very appointment, their incompleteness and incompetency was recognized. All their virtue lay in their representative and preparatory office (ix: 8; x: 4-11).

So the writer of his epistle looks back upon the Jewish ritual, and contrasting it with his Christian faith jubilantly declares, that "Christ having come, a high priest of the good things to come, through the greater and more perfect tabernacle not made with hands, that is to say, not of this creation; nor yet through the blood of goats and calves, but through his own blood, entered in, once for all, into the holy place, having obtained eternal redemption (viii: 11,12). He was, in other words, all that the Jewish service prefigured. He secured, in reality, what had previously been merely symbolized. And so, under his lead, we turn from the shadow to the substance.

The Priesthood Realized.

1. The foundation of the whole system represented by Jesus Christ was deeper and firmer than that of the so-called older covenant. Not that there has really ever been any other foundation of mercy than the fatherly love of God; but a different stage of that revelation, different phases of the truth, have been made prominent, and in this respect ours is incomparably superior.

The "law of God," e. g., presented itself to Jewish worshippers as commandment, and hinged safety on perfect obedience. "This do and thou shalt live." But underlying the whole office and work of Jesus is the promise of spiritual regeneration and forgiveness. "I will put my laws into their mind, and on their heart, also, will I write them"; "I will be merciful to their iniquities, and their sins will I remember no more" (x: 16, 17; cf. viii: 4-13).

2. Jesus, too, fills out, as no Jewish high priest ever did, the mediatorial idea. Not only in his earthly relations: He was "*the Man*, Christ Jesus," the typical Man, the embodiment of manhood at its best. "In all things made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God" (ii: 7). And on the other hand, his inherent dignity as "the Son" (i: 2, 4, 8), "the effulgence of the glory" of the highest deity, "and the very image of his substance," fitted him, as none other who ever walked our earth, to manifest God to man and to be the bearer of the glad tidings of divine grace and salvation.

3. In his whole sacrificial life, moreover, he voiced the high priest's prayer for humanity. It was that which determined his entrance into this world of sin as the Babe of Bethlehem. And it was this same motive which found expression in every event of that redeeming life. There were times, too, when that intercessory spirit uttered itself in formal supplication; many times, we may imagine, during those long nights of prayer following his days of toilsome service. That great high priestly intercession (John vii) on the eve of the culminating tragedy was prepared for by many and many a previous unrecorded service. Such prayer had been otherwise wholly impossible.

4. It is in the death of Jesus Christ upon the cross, however, that priesthood finds its fullest realization. Sacrifice and intercession mingle here in their sublime forms. No confining walls of Jewish tabernacle shut in our "great Priest" in this, his supreme mediation; out on the soil, now consecrated anew, with only the overarching sky above and about him, and in sight of all the people, did he press, with offering and interceding prayer, into the presence of the Father. An offering of blood he carried thither, but not of goats or calves; it was his own. And, instead of burning incense, his intercession took form in the prayer, "Father, forgive them."

It is here that the true relation between the Jewish service and the sacrifice of Calvary comes most distinctly into view. That was not the real, and this the figure; but Christ and his sacrifice were the true, heavenly ideas; those of the Jewish high priest only prefigurements and anticipations; or, as this writer terms them, "copies of things in the heavens" (ix: 23).

In this relation, also, he finds the reason why the yearly remembrance made of sins in bloody sacrifices were wholly discontinued after the great offering of Jesus Christ. Why should the scaffolding remain standing after the completion of the building?

5. So we come, in the practical effects of the two, to grasp more clearly the distinction between the working model and the idea completely wrought out.

What could the sprinkled blood and ashes of slaughtered animals effect? Only this—ceremonial cleanness, a good standing in the church of that time (ix: 13), and a right to take part in its religious observance. But that never has been the great need of sinful humanity. What it wants is actual, and not figurative, redemption; a real, and not a formal, remission and cleansing of sins—as real as the sins themselves. But this the blood of bulls and goats could not do (x: 4). No "high priest, entering the holy place year by year, with blood not his own" (ix: 25) could accomplish it (x: 1).

But precisely this was what Jesus did secure. "By his blood, offering himself through the Eternal Spirit without blemish unto God" (ix: 14), he did actually laying the foundation for the assurance of God's gracious forgiveness, and for deliverance from those sinful passions and fears which have ever followed in the wake of the great transgression. These are the heavenly things for which the sacrifice of Jesus furnished cleansing (vii: 14, 23). Therefore, he needed not to offer himself often. It was enough that he manifested himself once, to put away sin by the sacrifice of himself (ix: 26).

Heavenly Completion of the Priesthood.

The work is nevertheless continuous. Sacrifice on earth, intercession in heaven. So "Christ entered into heaven itself, there to appear before the face of God for us."

1. His sacrifice has never lost its persuasive voice. It remains now, as at first, the sole ground, the grand

motive, to the salvation of sinners. And every plea of ours, "in Jesus' name," becomes a fresh intercession of Christ in our behalf.

2. Moreover, he is the Lord of the Universe. The "Lamb that was slain" sits in the seat of authority (Matt. xxviii: 18; Rev. v: 6, 11-13). And he rules in the interests of redemption. What follows? (1) Every present and prospective want of a redeemed child of God is provided for. "I know" are our Lord's own words, "that Thou hearest me always." Since, then, he ever liveth to make intercession for us, it follows with the force of a demonstration, that he will save to "the uttermost" every soul which entrusts itself to him. His sympathy runs down the scale of human need and surrounds every sufferer with an atmosphere of loving appreciation. He can "bear gently"—oh, so gently!—"with the ignorant and erring, for that himself was compassed with infirmity" (cf. v: 7-10). His power is exceeded by no accumulation of requests. Its range is world-wide. The running title over the mediatorial throne is, "Whosoever will may come."

It is all gloriously true. Not more certainly does judgment follow upon the death of men, than reward upon the sacrifice of our great Priest (viii: 27, 28). Ever since that tragedy on Calvary he has been appearing, not as Sin Bearer, but as Vindicator, for the comfort of those whose eyes "wait for him," as this weary, groaning world waits for the revealing of the sons of God.

And some day this consummation of his priestly office shall gladden the world, a glorious manifestation, in which all prophetic foregleams shall be fulfilled, as were those of God's suffering Servant in his coming in the flesh. And then shall every one who loves him "be satisfied, when they awake, with his likeness."

Christian Endeavor Service.

By Rev. J. H. Good.II.

How to Get Rid of Sin. (I John i: 5-10.)

Topic for June 2.

First define sin; then verify your definition. The trouble comes with this latter. If allowed to build our own fences it is an easy matter to fix our boundaries. There are few people who do not have in mind some conception of what sin is. But they erect their own standards. It is a very comfortable way to live if one can adjust his standards of character to his easy inclination and his common ability. Any athlete can throw the iron ball a long distance—that is, if the ball is not too heavy. If one can pick his ball, he can keep happy in his record. So it is with sin; we can feel pretty well over ourselves if we can be permitted to say what, for us, sin is. We can rid ourselves of almost anything when there is not much to dispose of. Thus it is no small part of our effort to measure our task at the beginning. What is sin?

* * *

It is an easy thing to answer that query in a way. We have been so mixed in with commands and law and penalty, in home and school and community, that with our growth our ideas of sin have developed. Hence much depends upon the place of our training. One man has ideas of sin quite below or above those of another. One will do with pleasure what will distress the conscience of his neighbor. For this reason we have all sorts of difficulty and discussion and dispute over the subject. We criticise each other as denominations and condemn each other as Christians because we have such varied views as to what sin is. The trouble is with the differing standards we use. If our weights and measures were as confused as our theories of sin, there would be commercial chaos. As it is we are all the while asking each other: "Do you think this is wrong?" When we change homes or communities or churches, down or up we go in our conception of what is religiously right or wrong according to the ethical temperature we happen to experience in our new abode. The result is that solid conviction is rare. Few of us can be certain what sin will mean to us six months ahead or a thousand miles away. Even in the matter of sin, we may be very different Endeavorers in our home church from what we would be if living in London or Paris. This will always be so until we have a clear knowledge of that simple, universal standard of sin which bears the impress of God's approval.

* * *

So we must continually verify our definition, as the mariner frequently corrects his reckoning. God has made this easy. He has not asked us to scan catalogues of prohibitions. Sects that publish long lists of acts permitted and deeds prohibited, at best, are living in twilight days. Even the Ten Commandments are not often consulted by the man who is thoroughly possessed by the spirit of the New Testament. This is not because he does not acknowledge their obligation, but because to violate them would be repugnant to his love for his Lord. Neither has our Master given us a complicated scale of conduct, requiring the wisdom of the sage or the skill of the genius to use. The measure of life is simple. The child or the king can use it with equal facility and accuracy.

* * *

Perhaps the most comprehensive standard is given by Paul in his letter to the Roman Christians, in his careful discussion of this topic. He says: "Whatsoever is not faith is sin." Whatever in purpose or habit or conduct separates us from the will and ideals of Jesus Christ is sin. Fraud, theft, profanity, and the whole list of crimes and vices are stages of iniquity. They are the product of sin developed, matured and gone to seed. Sin is any condition or practice chosen which makes us unlike our Lord in our ambitions or pursuits. Whatever slackens the tie that binds us to the Savior of men has in it the essence of sin.

* * *

To rid ourselves of every trace of this is one of life's problems and life's occupations. To enable us to do this Jesus has been our Savior. To make us successful in our attempt, he may become our Lord. We shall rid ourselves of sin when we desire to do it sufficiently to place ourselves wholly and constantly under the control of his teaching. There is very little mystery about this. It is a plain matter of careful study of the New Testament instruction. The difficulties, or such as appear to be obscurities, do not belong to the requirements of his will as they do to the possibilities of his grace. The man who attends to the plain matters first, and attains to what he does understand, on his way to the higher and more difficult statement of this Word, will see his path becoming freer and freer from the sin which has trapped and hindered him in the past. Walking in him means nothing more or less than this. It is the determination which we carry about with us everywhere and always to fashion ourselves and to control our actions by what we know to be the declared truth of Jesus Christ. Sin can not long live in such a life. It may appear often, but it will die as frequently.

The next meeting of the Humboldt Association will be at Ferndale, in November.

Ishmael.

By Criticus.

In a genial little tete-a-tete the other day, with one high in rank in the denomination (it would take more than six guesses to find out who), and well qualified to give an opinion, we were surprised to hear him say: "Congregationalists are too much like Ishmael, 'his hand against every man.' We don't hold each other up; stand by each other." Then, as if to prove the truth of the remark, or to show, shall we say, how evil communications (intercourse, Gr. *homilia*) corrupt good manners, he said of another high in the church, "He's very conceited; altogether too bumptious"; only this last was not a Congregationalist, which makes a difference. "Too much like Ishmael": that was a faint stroke of genius. When somebody else says what you have been thinking, and could not find the words for, we may confess genius, if it be not of the highest.

This was about the time that another, quite as highly honored, said in a public address: "We ought to cultivate more denominational loyalty." What he meant I do not remember that he went on to explain, though just the man to do it. If he was thinking of the organization, of our noble missionary record, and of the traditions and of the Fathers, well and good. We have a noble heritage. Yet these are but simulacra, dummies, if our loyalty is not also to living brethren, to to-day's leaders, to our own organization.

But was not Ishmael to "beget twelve princes and become a great nation"? Yes, but that was long ago fulfilled and we are democratic in polity. They call us Independents in England—a good name if you don't take it too literally, "each man for himself and ——." That is what saves us from denominational divisions—our independency; you can't divide what is loosely joined. Methodists, Baptists and Presbyterians muster under a variety of divisional banners. Not so we, and I hope it never will come to a split with us. If it should I would suggest that we divide into the A. C.s and the C. C.s—Altruist Congregationalists and Centripetal; into those that look not every man on his own things, and all the time, and those whose policy is given in that bit of popular wisdom, "If you don't look out for yourself," etc. I would not advise the name Ishmaelites, unless, as has happened before in history, we can change it into a name of honor, going back to its literal meaning—Ishmael, God hears; that is, not our censoriousness, but our faltering accents in the speech of heaven, as we seek both to possess and utter love of the brethren.

To be bi-lingual is a disadvantage in the church. It is like those children that "spake half in the speech of Ashood and could not speak in the Jews' language." Nehemiah got after them with energy. And there is another story that fed our youthful imagination, filling us with regret for the fate of him of whom it was said, "I thought to promote thee to great honor, but the Lord hath kept thee back from honor."

It is right to be taught by even an enemy. The profane have something or other (we are in the dark as to its exact character) they call speak-easies. It can hardly mean speak easy of your brother—"Speak no ill one of another." But it suggests an ideal surely sufficiently high and discriminatingly difficult to call out our loftiest ambition, that when we speak of brethren, you and I, we speak only praise and words of kindness of every brother and uniformly; that we include brethren among all the men that we are exhorted to honor; that we praise them even if we do not (to ourselves confessing) love them, nor approve their ways, saying only good and that heartily; blinding ourselves to the ill while we search for all that is good; being careful especially not to damn with faint praise; that we, further, show helpfulness in deed, acts of kindness, so far as lies in our power. I'll be one, for my own good, of any club or guild of this pattern, and accept all assessments. Perhaps we might take the name Society of Jeshuruh. For God has set us a good example when he called a very faulty people Jeshurun, My upright one—God, who never finds fault, never scolds, always loves and shows love.

"I would follow Christ, but I am as good as the majority of Christians." Suppose I went to a man to buy some cloth and he gave me thirty-three inches to the yard. I won't take it, and then he says the man over the way gives thirty-two. One is measuring by the standard of the other, and he should not do it. He should give thirty-six inches to the yard. But even now I would appeal to you—haven't you ever known one, who has so shown out in your life, whom you are willing to say was a Christian whom you would wish to be like? We should not take the poorest specimens—we should take the best.—Moody's Sermons.

ORDER SETTING TIME FOR HEARING.

In the Superior Court of the City and County of San Francisco, State of California.—In the Matter of the Application of "The Congregational Associates," a Corporation, for Permission to Sell Real Estate. Order Setting Time for Hearing.

The Congregational Associates, a religious and benevolent corporation, having filed in this Court its petition for permission to sell two certain lots of land, situate, lying and being in the City and County of San Francisco, State of California, and particularly bounded and described as follows, to-wit:

First.—That certain lot of land situated in the City and County of San Francisco, State of California, commencing at the Northeast corner of Block 96, which point is the Southwest corner of Twenty-fifth avenue and Lake (or Sacramento) street; thence Southerly, on the Westerly line of said Twenty-fifth avenue, seventy-five (75) feet; thence at right angles Westerly one hundred and twenty (120) feet; thence at right angles Northerly seventy-five (75) feet to the Southerly line of Lake (or Sacramento) street; and thence Easterly, along the Southerly line of Lake street, one hundred and twenty (120) feet to the point of beginning.

Second.—That certain lot of land situated in the City and County of San Francisco, State of California, commencing at a point on the Westerly line of Edinburgh street, distant two hundred and twenty-five (225) feet Northerly from the corner formed by the intersection of the said line of Edinburgh street with the Northerly line of Persia avenue, and running thence Northerly, along the Westerly line of Edinburgh street, seventy-five (75) feet; thence at right angles Westerly, parallel with Persia avenue, one hundred (100) feet; thence at right angles Southerly, parallel with Edinburgh street seventy-five (75) feet; and thence at right angles Easterly, parallel with Persia avenue, one hundred (100) feet to the point of commencement. Being a portion of Block No. 37, as said Block is designated upon a certain map entitled Map of the Excelsior Homestead Association, which map is recorded in the office of the County Recorder of the City and County of San Francisco, in Liber 500 of Deeds, page 1.

IT IS ORDERED, that said petition be heard in Department No. 10 of this Court, on the twenty-eighth day of May, 1901, at 10 o'clock a. m., or as soon thereafter as counsel can be heard; and that a copy of this order be published for two consecutive weeks prior to the said day of hearing in The Pacific, a newspaper published weekly in the City and County of San Francisco.

Dated May 10, 1901.

F. H. DUNNE, Presiding Judge.

[Endorsed:] Filed, May 10, 1901.

WM. A. DEANE, Clerk.

By E. M. THOMPSON, Deputy Clerk.

HAVEN & HAVEN, Call Building, San Francisco, Attorneys for petitioner.

Church News.

Northern California.

Cottonwood.—Five persons were received into membership at the communion service the 5th of May.

Benicia.—Mrs. J. W. Jones, who died May 14th, at the age of 78, was one of the charter members of the Congregational church, and for thirty-four years a faithful worker in it.

Kenwood.—The Rev. J. B. Orr is holding special meetings here this week. * * * The Endeavor Society is supporting a child-widow in India. A friend has given new song books for the society.

Glen Ellen.—Communion Sunday our pastor received seven members—three on confession of faith. The new social hall was open May 10th, there being a good attendance and all interested. Rev. Mr. Orr will hold special meetings here next week.

Oakland Fourth.—Children's Day was observed Sunday. A new platform for the purpose added greatly to its success. It was filled with a hundred children from the Primary Department, sevénteen of whom were graduated into the adult classes. Nearly twenty dollars were received for children's work. In the evening an excellent sermon was preached to a crowded house by Rev. John Simpson of Manchester, England. We hope Mr. Simpson will come again.

Southern California.

Los Angeles, Brooklyn Heights.—The recently organized church at Brooklyn Heights, Los Angeles, is making excellent progress under the care of Rev. F. A. Field.

Ramona.—On Sunday, May 12th, the church at Ramona, Rev. C. H. Abernathy, pastor, received nine by letter and two on confession. An inspiring day was enjoyed by the large congregation. This was the first service after the ordination of Mr. Abernathy at Poway.

Pasadena, Lake Avenue.—At the May communion service twelve new members were received into membership, making thirty additions this year, nine of whom were on confession of faith. The church received a blessing from the Association meetings; the ladies' blessing came from ministering and not from listening. The pastor started this week Wednesday on a two months' business trip to New England. He will be greatly missed, but the church feels that it is very fortunate in getting Rev. F. J. Culver to supply in his absence, for he is peculiarly fitted for that kind of work.

Lake View.—The church at Lake View, Rev. H. E. Merrill, pastor, is associated with the church at San Jacinto, fourteen miles distant. Mr. Merrill makes the round trip each Sunday afternoon and in the mid-week. Recently at communion services the Lake View church received on confession three young men of ages from eighteen to twenty-three. These accessions add much to the strength of this little flock. Four young people and children were also received on confession a short while ago. While anticipated revival meetings have not been practicable this "hand-picked" result is a most desirable substitute.

There are people at Saratoga who respond to almost every call. Now that they are endeavoring to start a library for the young people, it will be good-fellowship to give a hearty response to the request for books to be sent to Box 34 at that place.

Notes and Personals.

Rev. S. C. Patterson of Lodi has been called to the pastorate at Petaluma.

Rev. M. A. Dougherty occupied the pulpit of the First church of Alameda Sunday last.

The Rev. Dr. J. K. McLean gave the baccalaureate sermon at Mills College last Sunday.

The Rev. F. H. Wales is working with the Occidental Publishing Company of Oakland.

Please examine the date on the label on your paper. Money comes in too slowly on subscriptions.

The Rev. Miles Fisher occupied the pulpit of the First Congregational church of Oakland last Sunday.

The Alameda County C. E. Convention, held last week in Park church, Berkeley, is reported as the best one ever held.

The Rev. Mr. Bair, pastor of the Congregational church at Angels Camp, has been elected chaplain of the California and Nevada Department of the G. A. R.

The Rev. R. C. Brooks, pastor of Pilgrim church, Oakland, preached at Capitola last Sunday, at the meeting of the Young Woman's Christian Association.

The Rev. Dr. Ezra Hoyt Byington of Newton, Massachusetts, died last week. Dr. Byington spent several weeks in California the year the National Council met at Portland.

Rev. William Rogers, who recently resigned a pastorate of twelve years at Green Valley, has accepted a call from the church at Weaverville, and expects to begin the work there June 1st.

The resignation of the Rev. C. A. Dickinson as pastor of Berkeley Temple, Boston, is an indication that the Congregational church at Sacramento and California are likely to have him as a permanent acquisition.

Friday afternoon a meeting will be held in the Park church of Berkeley for the organization of a woman's missionary society. Mrs. Peck, President of the W. B. M. P., will be present and will speak; also Miss Gertrude Barker, who returned recently from India.

Rev. J. W. Speers, one of the Field Secretaries of the Anti-Saloon League, occupied the pulpit of Pilgrim church, Oakland, Sunday morning and evening, speaking in the morning concerning the work of the League. The Anti-Saloon League has a good worker in the person of Mr. Speers. His address was able, interesting and convincing.

The San Diego Union of recent date says :"Rev. Henry Kingman, who exchanged with Rev. Dr. S. A. Norton last Sunday, was heard with great pleasure by the people. Mr. Kingman has made the impression upon the college community at Claremont of a man of very great intellectual and spiritual strength. His sermons on Sunday fully justified that opinion."

The Redlands Review states that the Rev. Dr. J. H. Williams, pastor of the Congregational church and the Rev. Dr. Noble, pastor of the Presbyterian, will exchange pulpits frequently during the summer, and will also hold union services a part of the time. Dr. Williams expects to take his vacation in October when he goes as a delegate to the National Council at Portland, Maine.

The East Los Angeles church has granted its pastor, Rev. C. P. Dorland, a three months' vacation, to

begin June 15th. Mr. Dorland will spend the time in Chicago, attending lectures at the University of Chicago. Part of this time the Rev. R. B. Guild, pastor of the Leavitt Street church of Chicago, and Mr. Dorland will exchange pulpits. Mrs. Dorland expects to spend the summer with relatives in Iowa.

The San Mateo Leader of May 8th states: "It will be learned with regret that the Rev. W. D. Kidd finds that he will be forced to resign his pastorate of the Congregational church and seek a climate more suitable to the asthmatic troubles of which he is a sufferer. The relations between Mr. Kidd and the members of the church have been most pleasant, and during the few months that he has occupied the pulpit here he has been very successful and has built the church up to a considerable extent. Asthmatic troubles, however, are becoming more and more aggravated, and he has reluctantly decided to leave."

Washington Letter.

By I. Learned.

We are sorry that other engagements hindered an earlier report of the very excellent meeting at Coupeville of the Northwestern Association. It was really one of the best in the history of Associations in this State.

Prof. B. W. Brintnall of the University church, Seattle, and publisher of the Northwest Journal of Education, was made Moderator, and Rev. Wm. Burnett, Scribe. The first days' sessions were given to questions political and ethical, under the general theme, "Forward." They were "The Saloon, the Greatest Obstacle," by Rev. R. Bushell; "Can It Be Removed?"—"By the State Dispensary," Hon. W. H. Lewis; "By the Anti-Saloon League," H. L. Sizer; "By Prohibition," by Rev. Jonas Bushell.

Following the noon recess these questions were before us :"The Attitude of Political Parties to Moral Questions," by Rev. J. C. Young; "The Christian Voter and a Civic Conscience," by Hon Lyman E. Knapp; and "Do We Need a Prohibition Party," by Everett Smith. Some of these speakers were not present, but sent their papers. The discussions were very animated and some expressions from the brethren were even more than that. It almost seemed as though too much time was given to these matters, while others of equal importance certainly were laid aside.

The second day seemed the most profitable. "Forward"—"To New Fields," in which an address by Supt. Greene of the C. S .S. and P. S. described some of the openings for permanent Christian work. "To Self-Support," was a very carefully prepared statistical paper by Rev. T. C. Wiswell, from which was shown the aggregate sums expended by the H. M. S. on local churches within the bounds of the Northwestern Association. "Forward, to More Faithful Preaching," "To More Efficient Service," "To a World-Inclusive Effort," "To a Holier Life," were respectively presented in addresses or papers by Rev. C. L. Mears, Rev. H. H. Wikoff, Rev. Lambert, L. Woods and Rev. S. M. Freeland. Each was exceedingly able and instructive.

The associational sermon was by Rev. J. W. H. Lockwood of Edmonds, and the addresses of the second evening were by Rev. E. L. Smith and our new H. M. Superintendent, Rev. W. W. Scudder. These were each received with great interest, the latter especially so as defining to some extent the speaker's thought as to questions of the present and the near future as related to Christian progress.

Our State Sunday-school Association convened in Seattle, holding its sessions from the 10th to the 13th. Charles D. Meigs of St. Louis was the chief speaker, making from two to four addresses on each of three days. Rev. W. C. Merritt, the State Secretary, had general charge of the whole convention, as usual, making it a large success.

The denominational rallies of Sunday-school workers were held in some of their several churches, those of the Congregational people present going to the new Pilgrim Sunday-school chapel, the model for the Coast, for we think, in its design and conveniences, it has not a superior. This meeting was presided over by D. S. Johnston of Tacoma, addresses being made by Rev. E. L. Smith and Hon. W. H. Lewis, respectively, pastor and Superintendent of Pilgrim church Sunday-school, followed by Supts. Greene and Scudder.

To the regular monthly meeting of the Men's Club of Plymouth church were invited on Tuesday, the 14th, all the Congregational ministers of the city as its guests for the evening, and upon its adjournment a reception was held for Rev. and Mrs. W. W. Scudder. Some of us told them how glad we were to find them at last in our State, and the new Superintendent told us how glad he expected to be when he had learned more about us and his new work.

Dr. Kingsbury is yet in the State and will remain a few weeks longer. Supt. Scudder spends the 19th at South Bend, expecting there to take his initiation in effecting some adjustments of church work.

Rev. W. E. Young is called to Kalama, and will soon enter upon his work there.

Seattle, May 17th.

Inland Empire Letter.

By Iorwerth.

Rev. Dr. Wallace of Westminster church, Spokane, has made "The Sky Pilot" and "Black Rock," by Ralph Connor, the subject of addresses on recent Sunday evenings. They have, with special features, drawn large audiences. The above stories are worthy of the careful perusal of all ministers, especially frontier missionaries.

The Pilgrim church, Spokane, is making progress in the direction of erecting a new building. A suitable location with ample room has been secured, plans have been adopted, and it is confidently expected that means will soon be provided to push on the work. The Ladies' Aid had a successful "sale" last week.

The Rev. F. C. Krause has added to his preaching appointments Orchard Prairie, one of the most delightful suburbs of Hillyard.

Rev. J. D. Kingsbury, D.D., accompanied by Revs. Edwards and Edmund Owens, made a missionary tour of some of the mining camps of the Coeur d' Alene the first week of this month. The Doctor was quite pleased with the progress made at Wardner since his last visit. He preached an excellent sermon to a congregation more than filling the house. He found that some people are anxious to push the work at Wallace, believing that a prominent element in the place calls for it. A part of a day was spent at Burke. It was found that a few of the ladies are carrying on the Sunday-school in the Northern Pacific station. There were 50 present on Easter Sunday and the women workers prove themselves faithful and efficient. With a population of about 1,000, it was found impossible to find a preaching place. At Gem there is a Union Chapel and Sunday-school sustained. There is occasional preaching on week day evenings and a few young people are trying to hold a Christian Endeavor meeting on Sunday even-

ings. At Mullan, which for a mining camp is rather a desirable place, we found some earnest Christians. Although having a good Sunday-school and some preaching, there is need of organized work in this place.

Rev. Edmund Owens, recently of Pacific Theological Seminary, has been appointed a missionary for this region. He has already filled appointments at the places mentioned, viz., Burke, Gem and Mullan, and has also preached at Kellogg and Wardner. Dr. Kingsbury also visited Walla Walla, and went over the extensive fields of Revs. A. R. Olds and Elvira Cobleigh. He was gratified to find the missionary spirit permeating the Walla Walla church and its pastor, and their generous disposition relative to the work in the county. He had only words of praise for the effective work done by Brother Olds and Sister Cobleigh, and he will use his influence to add to the missionary force and thus make it possible to extend the field.

Dr. Pearson of Chicago shows his continued interest in Whitman College, by offering another $50,000 toward the endowment fund on condition that a young ladies' dormitory, costing $25,000, be erected. This is almost a guaranty that this pioneer college will continue in the front rank among the institutions of learning of the "Inland Empire."

It is gratifying that one of the graduates of this year, Mr. Ross Bratton, a Washingtonian by birth, a royal young man and an earnest Christian, has been appointed to an important position in a Chinese institution of learning. He and his wife (formerly Miss Hauser, Mills College, 1901) are now on their way to China, and a host of friends wish them God-speed.

Oregon Letter.

By George H. Himes.

The thirtieth anniversary of the founding of Hassalo Street church was observed last Tuesday evening. A large number of members and friends from other Congregational churches in the city were present. One of the charter members—of whom there were eight—was present, Mr. W. E. Brainerd. Previous to May 14, 1871, he had been a member of the First church. Indeed, six of the eight went from the First church. Mr. F. R. Cook presided in a happy way and threw just enough facetiae into his remarks to add zest to the occasion. Rev. Daniel Staver, the only one of the former pastors present, read the Scriptures and Rev. R. M. Jones offered prayer. An excellent orchestra and the ladies' quartet gave fine music. After an address of welcome by Rev. B. S. Winchester, the present pastor, W. H. Morrow reviewed the history of the church, of which the following is a summary:

As far back as the year 1864 Dr. G. H. Atkinson gathered a few worshipers on Sunday afternoons, in a little school house situated about the corner of East Oak and Tenth streets. On May 14, 1871, a church was organized by council. Rev. W. R. Joyslin was chosen acting pastor. Dr. Atkinson acted as Moderator and Rev. E. Walker of Forest Grove preached the sermon. Eight charter members constituted the new church.

Early in the summer of 1871 the members and friends decided to build a church home, and the next year the foundation was laid and the brick walls that are in the present building were constructed, on a lot donated by Mr. Ben Holloday. For six years nothing further was done to this building. But the church was kept together by Dr. Atkinson, who held services in a school house until the new building was completed. In 1878, under the direction of Dr. Atkinson, an effort was made to complete the edifice, according to a design much modified from the original one. This effort was successful, and in December, 1879, the church was dedicated. The Rev. E. P. Baker had been called as pastor and arrived in time to preach the dedicatory sermon. On account of failing health he stayed only about six months. On his departure the pulpit was supplied by Chaplain R. S. Stubbs of the Seamen's Home. The next pastor was Rev. Amos W. Bower, who took up the work May 1, 1881. Just about this time the tenth anniversary was held. Addresses were made and early church history reviewed. At the close of these first ten years the membership roll showed only 16 names of those who remained with the church. Under the leadership of Mr. Bower, which lasted about three years, the membership and resources increased and the congregations continued to enlarge.

Pastors who carried on the work after the departure of Mr. Bower were Rev. Samuel Wood, then of Astoria, Chaplain Stubbs and Dr. G. H. Atkinson. The winter of 1885 brought Rev. Daniel Staver to the church, where he remained three years. During this pastorate the pioneer Christian Endeavor Society organized, which has continued its work uninterruptedly for fifteen years. Next came Rev. H. V. Rominger, who remained five years, assuming charge in May, 1888. His pastorate was marked by growth and activity in all departments of church work. In December, 1899, he was granted a leave of absence and his place supplied for a time by Rev. F. J. Culver of San Francisco. On his return Mr. Rominger again took up the work, remaining until December, 1893. Now the church was without a pastor, and met for seven months with the Westminster church, Rev. W. P. Miller, pastor. Finally the church secured Rev. C. H. Curtis, then occupying the position of Superintendent of the Congregational Sunday-school work in Oregon. During his term of service the church did good work in mission Sunday-school fields. He stayed from September, 1894, to March, 1897, and then the Rev. R. W. Farquhar took charge. Mr. Farquhar brought much of Christian life and material improvement to the church by his services. Finally, his health becoming poor, he resigned in April, 1900, planning a trip to Scotland, his native land. To succeed him, the church called Rev. B. S. Winchester, the present pastor. The church membership is now 190, and its location is in the midst of a section of the city where many new homes will be built in the near future.

Deacon C. F. Plympton supplemented the foregoing with a number of interesting reminiscences. He was followed by Rev. D. B. Gray, who spoke for the Congregational City Missionary Society. Then Rev. Arthur W. Ackerman spoke briefly, emphasizing the distinctive purpose or object of the Congregational order of faith, as being the "Responsibility of the Individual," in a fourfold sense, viz., (1) in law, (2) in religion, (3) in education, (4) in philanthropy. A social hour followed, with light refreshments, closing a most enjoyable evening.

Portland, May 19, 1901.

One of the best stories that Dr. Wise told related to the time when Dr. Henry Ward Beecher, Mrs. Stowe and he took dinner together. After dinner Mr. Beecher told Mrs. Stowe that her Uncle Tom's Cabin had been translated into Italian by a monk; that a letter full of adulation had been received from him, and he stated that if he could kiss the woman who wrote the book he could die happy. Mr. Beecher then added: "Well, I sent him a picture of you, Mrs. Stowe, and nothing has been heard of him since."

The Home.

The Joy of Coming Home.

There's joy in sailing outward,
Though we leave upon the pier,
With faces grieved and wistful,
Our very dearest dear;
And the sea shall roll between us
For perhaps a whole round year.

There's joy in climbing mountains,
In fording rushing brooks,
In poking into places
We've read about in books,
In meeting stranger people
With unfamiliar looks.

But the joy of joys is ours
Untouched by any pain,
When we take the home-bound steamer
And catch the home-bound train;
There's nothing half so pleasant
As coming home again.

—Margaret E. Sangster, in Harper's Bazar.

Self-Help and God's Help.

Self-help and God's help are not always clearly demarked. A Christian young man says: "I have made my own way; answered my own prayers." Yes, that is good. John Wesley said when he prayed, he did so as if everything depended upon God; but when he said "Amen," he went to work as if everything depended upon himself. The belt turns the wheel, but the belt is kept moving by the wheel. The particular point at which the influence of the one ends and the other begins is not material. The vapor might say, "I rise by my own power." We know the sun has most to do with it. God has most to do with our getting along. Just at what point his power comes in and mine is silent, and mine becomes active and his inactive, it stands me not in wisdom to know. One insists that God cured him. Another that the doctor cured him. And yet another that he cured himself. The truth lies somewhere among them all. The lilies could not toil nor spin. Neither was such expected of them. Just one thing was expected of them, viz., that they grow. This fact delighted the Savior. The lily could have said: "See me! I did this." The fowls of the air were not ordered out by the farmer to a day's work in harvest-time. They were not supposed to reap and gather into barns. They could grow and sing and eat what was given, and multiply, and this delighted the Master. Yet could they not have said: "Behold us fly, and listen to our songs! We alone have produced this power." If nature can not boast that it alone has wrought itself out and woven its beauty, let man remember that without God he could neither be nor do. It is more than a case of the wheel and the belt.

"Errors"—"Secret Faults."

In reading the nineteenth Psalm we have often paused to dwell upon the twelfth and thirteenth verses: "Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me." Our "secret" faults are not the faults which are hidden from the world, but those that are hidden from our own eyes; those not recognized by us as "faults" at all. Our "presumptuous sins" are those flagrant offenses against God which we commit with a full discernment of their true character—sins, to use the old phrase, "against light and knowledge." Well may we pray that they should not have dominion over us. Secret faults are bad enough. To do a wrong deed, even without recognizing it as a wrong, is certain to bring evil consequences upon ourselves; but it is not to be compared to the deliberate and persistent performance of an act clearly seen to be of a heinous quality.—Nashville Christian Advocate.

Don't Scold.

Of all the forms of human effort and execution scolding is the most useless. When a parrot, a chipmunk, a squirrel or bluejay scolds he is ludicrous. For people to scold is ludicrous, too, but with a difference, and assuredly the difference is on the unfavorable side. * * *

It never did and never will do any one any good. It has done much harm. Besides, scolding grows to be a habit. We have all suffered because of the shortcomings of some one else, receiving tremendous tirades over what we had no hand in, because we happened to be present when the scolding habit was yielded to by one of its victims.

Scolding is easy. It takes neither power of brain nor heart to scold. It does not even make any great draft upon the physical being. Any fishwife can be a grand success at scolding! Why compete with her?

Scolding should be compelled to perish from the earth. The tongue, the voice, the eye, the face—all should be trained not to scold; yes, and the pen, for of all things a scolding pen is the worst. And the habit once formed with the pen is apt never to be entirely shaken off.—Ada C. Sweet, in the February Woman's Home Companion.

Starving Sin.

"A very excellent way of getting rid of sin," says Rev. Gerard B. Halleck, D.D., in the "New York Observer," "is by strategy. The surest protection against evil is to live in an atmosphere of good. When the heart is possessed by an overmastering love for Christ, love for the world can not hold sway over it. When the hands are occupied with good works, little leisure is left for unrighteous doings. When good fully occupies the ground evil cannot root itself and stay. That is a royal strategy the apostle suggests when he says: 'Be not overcome of evil; but overcome evil with good.' 'Neither give place to the devil.' That is, keep him out by having no vacant room for him to enter. Let him find 'every room full' when he seeks to be your guest. Preempt the heart with grace. Fill the mind with good. Turn your imaginations toward heavenly things. Fix your desires on holy things. Occupy your hands and your heart and your time with good things, and thus you may starve sin out of your life."

Thoughts for the Thoughtful.

He who will trust God fully can have whatever God is ready to bestow. And God is ever ready to bestow on such a man whatever is best for one who trusts God fully to have from his loving hands. Who would have more than this? Why should one have less?—Sunday-school Times.

I would rather preach or teach truth which is in Jesus Christ with the bread of affliction than to do any other things with the earthly luxuries, pleasures, and honors.—Joseph Neesima.

By their patience and perseverance God's children are truly known from hypocrites and dissemblers.—Augustine.

The human heart can only be known and thoroughly understood by that Being who made it.

Our Boys and Girls.

Two Little Girls.

I'm twins I guess, 'cause my ma say
I'm two little girls. An' one o' me
Is good little girl, an' the other'n she
Is bad little girl as she can be!
An' ma say so 'most every day.

An' she's the funniest ma! 'Cause when
My doll won't mind, an' I just cry.
W'y, nen my ma she sob and sigh,
An' say, "Dear, good, little girl, good-bye!
Bad little girl's comed here again!"

Last time 'at ma act' that away
I cried all to mysel'f awhile
Out on the steps, an' nen I smile,
An' get my doll all fix' in style,
An' go in where ma's at an' say:
"Morning to you, mommy dear!
Where's that bad little girl was here?
Bad little girl's goned clean away,
An' good little girl's comed back to stay."

—James Whitcomb Riley.

It Is So Easy to Do Mischief.

A boy of fourteen or so stopped to buy a banana from a push-cart, and then, as he went leisurely along, he peeled it and threw the skin on the sidewalk. Quick as a flash, a tall, broad-shouldered young man just behind him stepped forward, took hold of the boy's collar and turning him around exclaimed :

"Do you know what you are doing? You're putting danger in the way of fifty people who will pass this spot in the next five minutes. Kick that banana skin into the gutter, and never be guilty of such a thoughtless act again. Somebody might have broken a leg from your carelessness."

The boy, with a surprised look, stolidly obeyed, and went on his way when the restraining hand was removed, with a new idea, it is to be hoped, in his head and a new resolve in his heart. He "didn't think," of course, when he did the deed; but he ought to have thought, and we ought to think every day whether we are putting stumbling blocks or danger in our neighbor's way.

And what an improvement might be made in our streets and the cars, omnibuses and ferry-boats if every one tried to keep them clean, instead of adding to their dirt and untidiness.

A gentleman says that he started to tear up a letter and throw the pieces on the floor of the elevated cars one day, when the thought came to him: "What right have I to do this, and cause the expense and trouble of some one to pick up the pieces?"

If we follow the law of Christ in serving one another, "in honor preferring one another," we shall be watchful not to trouble others.—Child's Papaer.

Finding His Hat.

Robbie's hat was lost! He could not find it anywhere, and his father was waiting for him to go out and do an errand for her.

"Hurry up, Robbie!" she said, coming into the sitting room. "I must have that yeast cake right away."

"I can't find my hat!" said Robbie, beginning to search in every nook and corner. "I guess, mamma, you will have to get somebody else to do that errand for you. I can't go down-town bareheaded."

Just then a wagon drove into the yard, and Uncle Will's voice cried out:

"Where's Robbie? I want to take him out to the farm."

"Here I am, Uncle Will—I'm coming!" cried Robbie.

And what do you suppose? In less than two seconds Robbie's hat was on his head, and he was bounding out into the yard!

His mother could hardly help smiling at the suddenness with which the little lad had found his hat after he really wanted to; but she knew that it would not do to let his deceit go unpunished, so she hurried out into the yard. Robbie was just scrambling up into the farm-wagon.

"Uncle Will," said his mother, "Robbie was going to do an errand for me, but it took him so very long to find his hat—until he heard you call—that I am afraid he will not be back in time to go out to the farm with you today."

"Ah!" said Uncle Will; I see. "No, Robbie, do not think I can wait for you today. But some other day, when your hat doesn't keep you from getting mamma's errands done first, we will have a fine ride out to the farm."

Robbie felt his disappointment, you may be sure. But he was an honest-minded chap, and by the time he had returned with his mother's yeast-cake, he was quite ready to admit in his own heart that his punishment was just what he deserved.

"And, mamma," he said, as he kissed her lovingly, "I don't think I shall ever lose my hat that way again."—Jas. Buckham in Young People's Weekly.

Three Boys.

"Watch that boy now," said Phil.

"Which boy?" said Ned.

"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding-house. Here it was that Phil and Ned saw him first.

First, he had hunted out a large easy chair, and was tugging at it to get it to the table.

"There! He's got it squared round just to suit him," laughed Ned.

"Now he's moving the lamp nearer to it," said Phil.

"Well, if I ever. If he isn't putting a footstool before it. I suppose he's all ready to enjoy it."

It was plain that Will was. With a pleased look he gazed round the room until he caught sight of a lady who was standing. He darted toward her and said:

"Come, mother, I have a nice place for you."

He led her to the chair and settled the stool at her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near.

"Mother, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a lady had dropped, and returned it with a bow.

They are wise boys who profit by a graceful lesson given by a true gentleman.—The Watchman.

"Papa," said Tommy Treadway.

"Now, Tommy," replied Mr. Treadway, "I shall answer only one more question today. So be careful what you ask."

"Yes, papa."

"Well, go on."

"Why don't they bury the Dead Sea?"—Household Words.

THE QUEEN AS A SUNDAY-SCHOOL TEACHER.

It is not generally known, says "The Christian Herald," that some twenty years ago Queen Victoria conducted a Bible class in Buckingham Palace. When the court is staying in London there are many servants in the palace, and, as a considerable number of these are married and have children, Her Majesty formed a Bible class for the especial benefit of the little ones.

This novel Sunday-school was held in one of the Queen's private rooms, and sometimes quite a large number of children were present. Her Majesty conducted the class herself, and many of the children, now grown to be men and women, look back with intense pleasure to the time when they had for their Sunday-school teacher none other than the Queen of England. A chapter in the Bible would be selected by Her Majesty. This the scholars read in turn, verse by verse. The Queen would then explain the more difficult passages in simple language, and set forth the lesson to be learned.

Instances multiply to show how pure and true was the life of the great lady.

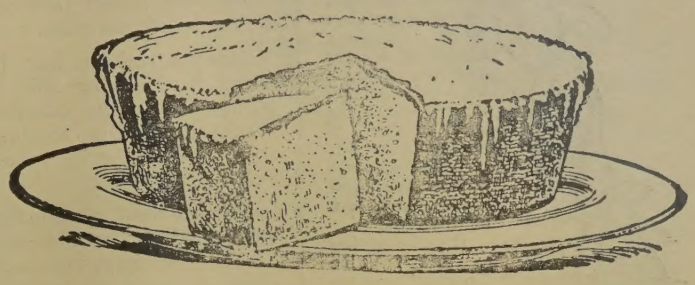
SIMPLE PATIENCE.

Quiet enduring is often greater and grander than the most demonstrative and noisy daring. Bearing torture and pain on the rack, without a groan or a cry, has often marked the superiority of the Christian martyr over the intensest struggle of the gladiator in the multitude-encircled arena. As in the world's more prominent and distinguished contests, so in the simpler but not less important tests of moral and spiritual power in the every-day life of the believer's soul. To bear is often more than to do. As Bushnell says, "It is not necessary for all men to be great in action. The greatest and sublimest power is simple patience."

CALLED AND COMMISSIONED.

A young Christian who had lately accepted Christ as his Savior was talking with J. Hudson Taylor, the missionary. The young man seemed reluctant to make a public profession before he had learned more about his new Master.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"



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"Certainly not," said the other, "but in order that it may give more light."

"When does it first become useful—when it is half burned down?"

"No; as soon as I light it."

"Very well," said the missionary, promptly; "go thou and do likewise; begin at once."

Horace Mann says: "You are made to be kind, boys; generous, magnanimous. If there is a boy in school who has a clubfoot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about rags within his hearing. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another boy is envious of them, there are two great wrongs, and no more talent than before. If a larger or a stronger boy has injured you and is sorry for it, forgive him."

IS RELIGION WEARYING?

There must be something wrong with you, my fellow-Christian, if you are pretending to work for the Master and yet find no delight in it. Joy is love looking at its treasures. A true Christian's joy is in possessing Christ and in the expectation of seeing him and being with him forever; and every service you render him in doing good to the people and in winning souls will help fill up your jewel basket.

If you say to me, "I have not enjoyed my religion much lately," then I would suggest to you that probably you have not had much religion to enjoy. Christ's smile on his faithful and loyal servants is a constant sunshine. Deserters, shirks, and backsliders never have this; they doom themselves to an arctic midnight.—Rev. Theodore L. Cuyler, D.D.

No man can reach the heights of true greatness who lives in an atmosphere of petty and ignoble thoughts.

The real rough rider is the man who rides the river with a twisting, squirming log for a saddle, on which he stands, balancing himself to its every motion. If his coolness fails or his nerve gives way, disaster and death reach out for him.

It's the giving way of the "nerve" which proves fatal to so many a man. Perhaps he is simply crossing the street, as he has done ten thousand times. He hears a shout, stops, hesitates, gets "rattled" and is run over. When a man finds that his memory plays him false often, when he starts off to get something and forgets what he went for, when he *knows* he has locked the front door and yet an irritating uncertainty compels him to get up and verify his knowledge, then that man is in danger at any minute when confronted by a trifling danger. He is unnerved.

This condition can be perfectly cured by the use of Dr. Pierce's Golden Medical Discovery. It strengthens the stomach, nourishes the nerves, and purifies the blood. It contains no alcohol, whisky or other intoxicant.

"The reason I delayed writing was because I wanted to wait *one year* after I had taken the medicine before giving my statement, and now I can send a good, conscientious testimonial," writes Chas. H. Sergeant, Esq., of Plain City, Madison Co., Ohio. "During the summer and fall of 1896 I became all "run down," nerves were out of order and stomach out of order. I wrote to Dr. Pierce for advice. He said I had general debility, and advised Dr. Pierce's Golden Medical Discovery, and, thanks to you for your advice, I used six bottles; and since I stopped taking it, about one year ago, I have not taken any medicine of any kind, and *have been able to work every day.* My appetite is good, I can eat three square meals a day, I do not feel that miserable burning in the stomach after eating, and my blood and nerves are in good shape."

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CULLINGS.

He best serves God who truly serves his fellow-men.

Many a reckless boy has been saved from taking the last fatal plunge into sinful courses by the recollection of a mother's sweet face, or the gentle tones of her voice.

Do not think so much of yourself as to forget the claims that others have upon you, and do not think so much of your duties to others as to lose sight of the needs of your own soul.

When you are in the humor for doing a given piece of work, that is the best time for doing it; but when you have a given piece of work to do it is not wise to wait till the humor seizes you.

Those who seek to increase their influence or to enhance their worldly gains by patronizing the church are no better than the sellers of sheep and oxen and doves, or the money changers who made the Lord's house a house of merchandise.

God has not so created the creatures that after creating he abandons them. He loves them, moves and sustains each creature according to its kind. We Christians know that with God creating and sustaining are one thing.—Martin Luther.

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He who helps a child helps humanity with a distinctness, with an immediateness, which no other help, given to human creatures in any other stage of their human life, can possibly give again.—Phillips Brooks.

Do the duty which is close at hand instead of dreaming about the duties that are afar off.

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